



T. Folley Esq. F.S.A.



T. Folley Esq. F.S.A.

A
BRIEFE IN-
STITVTION OF
THE COMMON PLA-
ces of Sacred Di-
VINITIE.

WHEREIN, THE
Truth of every Place is pro-
ved, *and the Sophismes of*
BELLARMINE are
reproved.

Written in Latine, by *Lucas Trelcasi-*
us, and Englished by *Iohn Gauen,*
Minister of Gods Word.

L O N D O N
Imprinted by T. P. for FRANCIS
B V R T O N, *dwelling in Pauls*
Church-yard, at the Signe of the
Greene Dragon. 1 6 1 0.

THE COMMON PLA
CO of Sacted D
VIN ETIT

*Alphon
H. R. H. H.
H. R. H. H.
H. R. H. H.
H. R. H. H.
H. R. H. H.
H. R. H. H.*

WHEN IN THE
- 43 -
4 6
328

Whitcomb, by A. T. T. T.



Whitcomb, by A. T. T. T.



THE EPISTLE

TO THE RIGHT
WORSHIPFULL, SIR
RICHARD LEVKNOR
Knight, Chiefe Iustice both of
Chester, and of his Maiesties
Councell in the Principality,
and Marches of Wales,
Grace and Glory in Christ



HAVING finished
(Right Worship-
full) the Translasi-
on of this Logically
and Theologicall
Treause; I thought
good, both for the patronizing of
the Booke, and the Testimony of

THE EPISTLE

my duety, to offer the Dedication of the same vnto your Worshipp: for the former cause, that as the Author himselfe, dedicated this Booke at first to such persons, as were for authority able, and for Religion zealous to protect the same; so I the *unworthy* Translator of *so worthy an Author*, made bold to make choyce of your Worshipp, being for authority in your place, no lesse eminent, and for zeale to Religion no worse affected, To the end it may be shielded by your Patronage, from the mouthes of the malignant; not in regard of my labor herein, (which as it is but small, if eyther the quantity of the Booke, or the Authors owne Industry be considered; so it is not without imperfections, which notwithstanding, I hope the discreet

DEDICATORIE.

creet, with favourable Conniven-
cy will passe over, considering the
difficulty of Translation in this suc-
cinct and Logicall kinde of wri-
ting, and the penury of our Eng-
lish Language in the Termes of
Art;) but in respect of the matter
it selte, which being so worthy, for
Gods cause deserveth, and so pro-
fitable for the Churches sake, de-
sireth your favourable counte-
nance. For the latter Cause, that
as your Worshippe, is my best, and
chiefest favourer, and that for the
best and chiefest cause, the profes-
sion of godlinesse; so meet it were
I should declare, whome first, and
best I should remember in this the
first fruite of my labour, and best
token of my loue: best I say, in re-
gard of the matter, which is here
contained, though least to be esteem-

THE EPISTLE, &c.

med in respect of the maner, how it is by me delivered; which (though being offered in a homely stile, as a golden Treasure in an earthen vessell, or a rich Pearle in a poluted hand) I trust your worshippe will not reiect. And so I commend the same, such as it is, to your Worship, in your Christian favour to bee regarded, your selfe to the Lord in his continuall mercy to bee protected, and all that I am, and haue to your selfe, at your godly pleasure to bee commaunded;

JOHN GAVVEN



TO THE COVRTE-
ous, and Christian
READER.



Not long since (Courteous
Reader,) a friend of mine
commending this Booke un-
to mee, upon the generall
good liking conceyved thereof in the O-
riginall by the learned, intreated mee
for the further good of the Church, to
take upon me the Translation thereof:
Which, though at first, I was unwill-
ing to doe, especially for that in the
perusall thereof, I found it so Schola-
sticall, as that it required much Art,
Reading, & Leasure of him that should
per-

TO THE READER.

performe that businesse. Yet forasmuch as the Booke for matter is necessary, for Art exquisite, and for Methode more compendious then any other I haue read in this kind, I haue aduentured the imployment of that Art, Reading, and Leysure which I haue, in the Translation of the same. Wherein, as my labour hath beene the more difficult, partly, because the Treatise is Logicall, and therefore in many places are required proper and fitte termes of Art, wherein our English tongue is penurious; partly, because of many Greeke words very significant, & therefore not easily exprest word for word in our language; partly also by reason of some few faulies committed in the Originall Printing, (from which no Booke can bee free,) and therefore had but my coniecture at the correction thereof; so I trust it shall bee the more favour-

TO THE READER.

favourably censured, if ought therein be found Defective. Concerning my dealing herein, I haue followed the Author as neerely in sense, as my Iudgement apprehended, as faithfully in Wordes as Discretion guided me, and as fitly in Phrase, as the Idiom of our Tongue could suffer. Onely I haue inserted here and there a Worde of mine owne, eyther for the exp laying of Wordes more obscure, or for the supplying of such, as in Latine are more tollerably vnderstoode: All which, I haue for difference sake noted with a Parenthesis. And withall, for the better satisfaction to the Intelligent, haue placed all the obscure Latine Wordes in the Margent, as leaving them to their choyce, eyther to accept of mine Interpretation, as it is, or allow of their own, if it be better. As for the places of scripture

TO THE READER.

ture quoted in the Margent, I leave
them as I found them. It remayneth
therefore (Christian Reader) that thou
take in good part, what I offer in
good will. And so I end, wishing
my labour to bee for thy pra-
fite, and both for Gods glo-
ry. Ludlow this 9. of
October. 1610.

IOHN GAWEN.

TO



TO THE WORTHY,
most Prudent, and Right Ho-
nourable Lords, Surveyors of
the Vniversitv, and Consuls of
the Common-Wealth of LEY-
DEN in Holland,



Offer unto you (Right
Honourable) the first
fruits of your boun-
ty, and my duty: for
it was your bounty, that
through your favoura-
ble, and benevolent
voices, you placed me as the Heyre of
my Fathers profession, and your courtesie,
and rather out of your affection hoped and
wished, then thought or iudged, that I (who
had strength neyther sufficient, nor wor-
thy

a Profe-
cium.

b Affectu.

thy for so great a height of businesse) should
bee able to doe somewhat for the publicke
good of your Schoole. Nevertheless, I ac-
knowledge & embraced your Honourable
Iudgement, in regard of your authority &
prudence, and your favour, in regard of your
singular love, as faithfully as I could, with
such modesty as I should: and haue (your
selues electing and promoting me) ascended
unto the chayre of Theologicall professorship
with the hazard of my reputation, fearing
to hazard not only my ^a proceeding, but
also your ^b affection. It was my duty,
not to answer the worthinesse of my pro-
fession, and your expectation, yet at least
wise, by all meanes to testifie my owne affec-
tion, how I would gladly answer the same
according to my small ability, and under-
take any thing, to the end I might endea-
vour my best for the publicke profit, &
your desires. For which end, I haue to-
ken in hand, as it were the Anatomy (or
ripping up) of the whole body of Divini-
ty, and within a yeare and a halfe I haue
haue composed and briefly abridged a
Scholasticall, and Methodicall Treatise

the common places of sacred Theology first,
 c by way of Doctrine, and confirmation in
 teaching the truth, then d by way of reproofe
 and confutation, in cutting of the Sprigges
 of errors, with the Sickle of Truth: for
 there is a two-fold way of teaching Divi-
 nity, the one c of the Truth, the other f for
 the Truth: both are compled together, as
 it were, by a sacred Wedlocke, and necessa-
 ry for the thorough handling of Divini-
 ty. Wee haue layde downe, and confirmed
 the Doctrine of the Truth, or the nature of
 every common Place by Definition, (where
 cyther it might, or should be done,) and an
 Analyticall Explication of the same by
 Causes; but haue concluded the confu-
 tation of falshood, with an Appendix, or
 (Addition) of generall Solutions, and Di-
 stinctions: every one of which, wee haue
 opposed against each Argument of Bellar-
 mine, (where the place hath beene in Con-
 troversie with the Papists,) in the same
 order, as they are by him laid downe in the
 places noted. And so having passed through
 the whole course of our fore-determined
 Journey, we are come at length to the wi-
 shed

c Didacti-
 ce.
 d Elencticae

e De Veri-
 tate.
 f Pro veri-
 tate.

shed Goale, and have finished both the part
of Theology, as it were in a Platform. One
thing remayned, that I being privy to my
selfe, of mine owne Infancy should intrea
pardon of my Auditors, for mine ignorance,
and excuse those things, which were spokē,
and delivered by me with honest silence, &
so commit and commend them to their pri
vate curtesie, censure, and consideration.
And I had so done, had not both the pub
licke respect of my Theologicall study, and
the private conscience of my Duty, besides
the importunate intreaties of friendes, (as
it were) wringed from me the Edition, or
publication hereof. In so great a plenty of
so many Theologicall Bookes, and common
Places, the Students of Divinity haue of
long time complayned of scarfity, and that
not without cause; for the Writers and
Authors of common Places, (who are in
use amongst young Students,) doe eyther
with their prolixitie delay the speedy, longer
then it meet, or with their overmuch
brevity, eyther compell them to runne backe
the same way of doctrine too often with
loathing, or barre them from the other,
which

(which is by way of reproofing) with danger. Hence it is, that the fervour of Study waxeth faint, and before it be lively, oftentimes waxeth old. It was therefore long ago both my desire, and the desire of all that are studious in sacred Theology, that both parts of Divinity might be contracted, and brought into a compendious Breviary by a Scholasticall, and Methodicall discourse: which, while I wished, and waited for from others, who abound both in leisure and Learning, it seemed good unto me to publish this our Booke, as a witnesse of our common desire, that as a fore-runner it might invite, and provoke those great wittes, whereof this age is most fruitfull, to accomplish the same. Which if I shall obtayne, I verily professe, that I have receyved a plentifull fruit of this my labour: the meane while I trust, if as I would request, that those things, whereof I am ignorant, might bee imparted unto me, without concealing of arrogancy, so it shall be likewise acceptable, that I impart those few things which I know, unto them that are desirous thereof. Moreover,

A

whereas

whereas the profession of the handling of
common places was committed vnto mee,
and the explication of them, was now a
length to be taken in hand againe: I thought
good, not onely to ease my Auditors from
a trouble of writing, but also to lay forth, as
in a Table, to their memory, and eyes, what
hereafter they ought to expect from me, &
haue withall, as a guide in the way, with the
finger pointed at the matter, to shew vnto
the studious, the way, (and that the readiest
way) to the Doctrinall, and reproofing
Knowledge of Theologie. Now, vnto
you (Right Honourable) I offer, and
consecrate of due right, and desert, these
first fruites of my profession, such as they
are, as the young tender seedes of my The-
ologicall Haruest, which first sprung vp
in your field, and afterwarde, through
your courteous fauour, attayned vnto
some maturity, both, that I may testifie
and shew some prooffe of my thankfull
heart, by this taske of duety, and especially,
that yee may the more stirre vp your lo-
ving fauours and my studies, and so yeelde
your selues to be my forwarders, and stout
pro-

protectors against the barking mouths of
the malevolent. And so I hope, and trust
in the Lord you will : unto whom I pray
(Right Honourable,) that he will pros-
per the course of all your Councils, and
very long preserve you in a safe and
flourishing Estate for the good of this
Vniversity and Common-wealth.

Lugd. Bat. the 7. of Au-
gust. 1604.

To your Honors most devoted,

LUCAS TRELCATIVS.

L. F.

A 2

THE



THE TABLE OF
the Contents of the First
BOOKE.

OF the Principles of Sa-
cred Divinity. Cap. 1
Of the Word of God. 2
Of God and his Attributes. 3

The Contents of the second
Booke.

OF the workes of God, or
causes of Mans Salvati-
on. Cap. 1
Of

THE TABLE.

Of Predestination,	2
Of Creation,	3
Of Providence,	4
Of the Works of Grace, or of Redemption.	5
Of the Person of Christ,	6
Of the Office of Christ,	7
Of the Calling of Man vnto Salvation.	8
Of Mans Iustification before God.	9
Of the Covenant of God,	10
Of Sacraments in Generall,	11
Of Baptisme,	12
Of the Lords Supper,	13
Of the Church,	14

The

THE TABLE.

The Contents of the Third **BOOKE.**

O F Man and his Divers Estates. Cap. I	
Of the State of Man in his Integrity. 13	
Of the Corrupted State of Man. 23	
Of Sinne. 4	
Of Free-will. 13	
Of Faith. 23	
Of Good Workes. 37	
Of the State of Man after this Life. 48	

Reader,

Reader, for a Booke of this quantiry and quality to bee without faults, is almost impossible, yet better is it by much that they be noted, wherby they may be amended, then that they should cause an error for want of correction. Were the Subject of the Booke light, Faults were the materiall; but because it concerneth Gods speciall glory, and mans salvation, They are of greater consequence. A point onely, or a letter may eyther obscure the meaning, or quite invert it: Wherefore as I haue taken paines to collect the chiefe, so I pray thee in thine own booke before thou reade it, amend them thus.

Page	Line.	Errata.	Correction.
9	10	or Principles;	principles;
24	19	perfect and more	Perfect, and no
id	24	mediate	immediate
33	5	Principle prescriptions	Principles
63	3	actuall, and	actuall. And
74	4	are onely	one onely
80	2	Beginning of	Principles of
88	3	combine	continue
102	15	motions	notions
212	8	receyved	perceyved
231	8	righteousnes,	vnrighteousnes,
237	16	thereof	therefore of
241	6	from the	for the
351	16	in that	That
443	25	followeth	floweth
Fin.	23	in former	inferiour
543	7	and excelent	excelent
554	1	doe vnderstand	doe not vnderstand

A

[The page contains faint, illegible text, likely bleed-through from the reverse side.]

A Scholasticall and
Methodicall Institution of the
 common Places of
Divinitie.

INtending to lay o-
 pen in a brieſe and
 Schoole Methode a
Theologicall inſtitutio,
 we will preſiſe two
 thinges, in ſtead of a
 Preface or introduction thereunto,

The one of Divinitie it ſelfe, and
 of the Nature and verity thereof.

The other concerning the order
 and Methode of our inſtitution.

Divinitie wee meane not that firſt
 patterne, which in God is of God him-
 ſelfe, nay, is God himſelfe (for both
 God & that which is in God is the ſelfe
 ſame in a ſimple Eſſence) wherein by

B

an

an indivisible and vñchangeable act, he knoweth both himselfe in himselfe, and out of himselfe all and singular things by himselfe, but the stampe out of that former expressed and shapened by a revelation and gracious communication thereof, cyther according to the universall nature in all men, or according to speciall grace & measure of the scripture in the Church.

Hee that would enquire the veritie hereof, ought to consider two things, first, that it is, secondly, what it is.

That there is such a stampe of Divinity, the Nature of God, the light both of our owne Naturall conscience, and supernaturall knowledge revealed, as also the common experience of Nations and ages doe declare.

The *Nature of God*, for sith hee is by all meanes infinitely good, we must no way think that God wanteth a good meane to communicate good, whose property it is to bee a communicator of himselfe, or to communicate himselfe with other his creatures, according to
their

their condition ^a.

The light both of our *Naturall conscience*, by which clearly shining, all men haue this settled in their heartes, that there is a Divination, and other kindes of divine communications ^b as also of supernatural *Knowledge* revealed whereby wee know that whole truth to bee fully and plainly registred in the holy scriptures, which was behoofefull for vs to know to our salvation.

Common Experience, for even the Gentiles themselves being strangers from God; had the Oracles of the Diu-
vell in stead of these from God rather then that they would deny that stamped Divinity, or bee saide to want the same ^c, for hence it came to passe, that whereas among the Heathen, some of their Gods were thought to bee very Gods, some others to be such spirites, as they called *Demonies*, the heathens Divinity was held to bee of two partes, for the one treated of the Gods themselves, the other of ^d those spirites, which they called *Demonies*, that which

B 2

treated

^a Mat. 5.
45.

^b Rom. 1
18. 19 &
2. 24. 25.

^c Rom.
1. 21. 21.
23.

^d *Demo-
nies.*

*August. lib.
5. de Civit.
Dei, cap. 6.*

treated of their Gods, was held of them to bee three-fold, as *Augustine* out of *Varro* teacheth, to wit, *Poeticall, Naturall, and Civill*, that which did set forth the power of those spirites, was two-fold: for whereas of those spirites, called *Dæmones*, some were good, some evill: that which discoursed of the evill spirites who were to bee pacified and appeased, was called *Magicke and Inchantment*: but the other which delighted the good with sacrifices, was called *Divine ministration and Expiation*: therefore there is a *Divinity*.

Now if you respect the true interpretation of the word, it is defined thus, to bee a knowledge of the Oracles or speeches of God: but if the thing or matter it selfe; it is a true wisdom of divine thinges from God communicated, eyther by meane *Naturall*, according to inbred principles, or else by a meane more excellent, according to grace *supernaturall*.

And of this *Divinity* wee speake in
this

this place, wee call it *Wisedome* by example of Scripture: f first, for the excellency of the thing, as being the most certaine declarer of principles, & most noble Princeesse of all sciences: secondly, for the singular meane or manner of knowing, for this wisedome is distinguished from that which in the Scripture is called earthly, sensuall, and diuellish.

1. Cor.
26.

The subject of this Theological wisedome are matters divine, both for their Nature, and the manner of considering: for whereas a Subject hath two partes, the one which containeth the place of the matter, & is called the thing considered: the other of the forme, and is the manner of considering it: wee obserue them both in the explication of this subject: *The thing considered* is God himselfe, and all things disposed vnto God, that is all things divine, cyther of their owne nature, or by relation vnto God: *The manner of considering* is proportionable to Gods truth, even to the whole

truth, and everie part thereof alike (or equally) infused, fitted to the dignity of the deliverer to the nature of the argument, as also to the condition of those, to whome it is delivered.

And this is the nature and verity of Divinity: now wee will briefly shew the Methode of our Institution concerning the same.

There is a two-fold *Methode* of teaching, the one from Principles, the other vnto Principles, the one *a Priori* proceeding from the Cause to the Effect, and from the first and highest to the lowest and last: the other *a Posteriori*, proceeding from the Effect to the Cause, or from the last and lowest to the highest and first: The vse of the former is chiefest in sciences contemplative, of the latter, in the practicke (or active.)

Now whereas Divinity in both these holdeth the first & principal place, (by reason wherof, some haue distinguished it into Contemplative and Active) and for that it affordeth a faculty both

both of knowing and doing well, which is the right way of wisdom: it hath fallen out that Divinity hath been handled in a diverse Method by diverse men, yet by all of them profitably and faithfully.

For whereas all order is taken either from the nature of things to be considered, or from our better and easier knowledge thereof, *Calvin, Melancthon, Ursinus*, have done well, who observed an order of their better knowledge in a method, unfolding by way of Analysis & in like manner, *Hiperius, Musculus, Hemingius, Zanchius*, have done well, observing the order of Nature^h in a Method of composing and couching things handsomly together. Wee in this our Institution will ioine both these together, borrowingⁱ from the Methode of composing the disposition, and^k from the Methode of unfolding the invention of the same, that from both, the^l full constitution of this body of Divinity which we have in hand may arise.

B 4

There.

g Analyti-
ca.
h Synthe-
tica
Synthesis,
also is con-
trary to
Analysis,
beginning
frō things
granted to
that which
is in que-
stion.
i a Synthesis,
k Ab Analy-
si.
l Systems.

Therefore by an order Syntheticall (as wee tearme it) wee will begin from the first Principles, that by the Meane wee may come to the last: but wee will set downe a declaration, such as wee call Analyticall, of the first, middle and last thinges; first in teaching the truth by way of confirmation, then in reproving the falshood by way of confutation: that, by the helpe and benefite of the Definition of every point of Divinitie, and by the Analysis of the same, through the causes thereof: but this, by the Appendix (or addition) of the generall solutions, which wee will lay vnder every place (or point) and set against the principal arguments, of our adversaries, especially *Bellarmines*: this is our Methode.



THE FIRST Booke of the Principes of sacred Divinity.

CHAP. I.



ALL Sciences haue their proper principles, above which, as being those that cannot be demonstrated, and are immediately the first, wee may not ascend: but among many sciences, that is the more perfect, which is, or cometh of the superiour Principles; and that the most perfect, which resolvethe a matter into the first Principles, which depend not vpon any former, of which sort, *Divinity* alone is. For the principles of other sciences are not simply the first, but
only

only in their owne kinde : because indeed, in their owne science they have no other Former : but there ought not to bee any other Former Principles of *Divinity*, neyther in it selfe, nor out of it selfe, to wit, neyther any Principle of being, nor any principle of knowing.

a *Analogie.*

For there are two Principles, the one of the thing, the other of knowledge, those out of which other things are produced, these on which the knowledge of other things doe depend, both these a proportionably are of vs to bee considered in *Divinity* : for the true exposition of the word intimateth vnto vs, those two beginnings to wit, *God*, and the *Word*: *God* is the Principle of being, and the first cause of *Divinity*, from which both the end of *Divinity* and the means vnto his end doe spring : the *Word* is the principle of knowing, by which the end of *Divinity*, and the means vnto it may be knowne.

Both the principles are immediat-ly

the first: God is a Principle immediately first, because nothing was before him: the word is a principle immediately, first, because nothing was spoken before it: which two, though they goe together in dignity and office of beginning, yet in the course of order, in the manner of doing, and in the producing of the effect, they are distinguished, and are mutually each to other subordinate, for God first mediately speaketh vnto vs in the worde, then the Worde mediately bringeth vs vnto the knowledge of God, which knowledge, sith it is intended to be the principall and proper subiect of whole Divinity, the meane thereunto subordinate, which wee called the Word, ought first to be knowne.

Of the Word of GOD.

The parte confirming.

CHAP. II.

THe Primary Principle of *Divinity*, for dignity is God, but for the order

order of better knowledge, the word
is the first.

The word we vnderstand 1. *Enun-
tiation* (or which is vttered) whereby
God hath communicated with man, ei-
ther specially through Revelation by
Oracles, visions, or dreames; or ge-
nerally through a liuely tradition of
doctrine from hand to hand, or through
a more excellent manner by the Scrip-
ture.

The same wee thus define: It is a
holy Instrument concerning the truth
necessary ^a to salvation, faithfully and
perfectly written in the Canonical
^b bookes by the Prophets and Apo-
stles. ^c as the Secretaries of God for the
healthfull instruction of the Church. ^d

Wee call it an Instrument both in
respect of the Covenant, whereof God
would haue an Instrument to be made,
and by a renewed contract publicly to be
registred, as also in relation to another
thing, as in the proper vse and office
thereof, because the holy Scripture is
not for it selfe, but as the manner of
Instru-

^a Rom. 15

4.

¹ Tim 4.

Ioh. 5. 35

^b Rom. 1.

² Pet. 1. 19

² Pet. 3. 15

16.

^c 2. Tim. 3

16.

^d 1. Pet. 1

12.

Psal. 119. 1

1. Tim. 4

13 16.

struments is for another thing; the
 authority, perfection, perspicuousnes,
 and vse of this Instrument shall be made
 evident by a Methodicall & resolution
 of the causes.

The *Cause Efficient* of the Scripture
 God ^f the Father in the Sonne by the
 Spirit, for the same hath the Father layd
 down to the Church by the word Enun-
 ciative, and by the workes of grace &
 power generally and specially, ordina-
 ry and extraordinarily, & the Sonne
 hath both wayes confirmed it in the
 New Testament, ^h the holy Ghost sea-
 led the same in the hearts of the faith-
 full by the word inwardly testifying, or
 by an inward Testimony, ⁱ the Scrip-
 ture then is diuine by originall, and by
 the things thereof, both Essentiall and
 naturall, as also assumed,

By *Originall*, because every know-
 ledge of truth is from the first truth,
 whereof the Scripture is an instrumen-
 tal badge, and as it were a shapened
 image: hence it is, that God both
 immediately with his own finger wrote
 the

c *Analysi.*

f 2 Tim.

3. 16.

2 Pet. 1. 21

g Heb. 1. 1.

h Heb. 1. 2

i Esa 59.

21.

Ioh. 1. 4. 26

k Exod. 34

27.

l *Quas*

Tabularios

m *Systema*.

n 1. Tim.

3. 16.

Institis.

Adstitis.

the Decalogue in Tables, and ^k mediately by servants as his ^l Notaries and publicke pennenmen commaunded that whole^m compacted body of holy scripture with every part thereof to bee written ⁿ.

The scripture also is divine for the matters both *put therein* and *put thereto*, for both the Essentiall parts thereof are divine in matter and forme, and the end divine also, as hereafter shall bee declared, yea and the apparant signification and demonstration of the Spirit and presence of God, very antiquity, the invincible force of the truth, and many other pointes doe witnesse the same to be divine: now it must needes bee, that the Scripture, which hath God to be the author, hath also divine authority.

Further, this authority is two wayes considered, first in it selfe, secondly, in respect of vs: the authority of the Scripture in it selfe is divine, if we consider the cause, subiect and certainty of doctrine.

The

The Cause, because the authority of the Scripture is as great as that of the holy Ghost ° who endited both the matter and words thereof, and whose Prophets and Apostles were onely the *Amanuenses*, pennemen P.

o. 1 Ioh. 1
9.

p Iob. 14.
16.

The Subject, for whereas there is wont to be a double respect of testimonies concerning the authority of a thing one from the power or efficacy of him that witnesseth, the other from the Nature and property of the Instrument, the Scripture, in respect of the things whereof it is the Instrument, hath an exceeding great and infallible authority q.

q Heb. 4
12.

The *certainity of doctrine* which the Scripture hath from God by Vertue, Verity, and Complement: by Vertue, because he hath confirmed the same both at all times with his spirit, and at convenient tyme with his workes of grace, and power: r by Verity, because it containeth the whole truth communicable in it selfe both alone and perfectly s By Complement, because as in substance

r 1. Thes.
1. 5.

s 1 Pet. 1.
19.

e Mat. 24
35.

stance, so also in event all things are most certaine, and most true in the Scripture.

Now in respect of vs or vnto vs, the authority of the Scripture is diuine by the testimony of God both particular and generall.

Particular, because God hath both publicly testified that soveraigne Authority by ordinary and extraordinary means, and privately sealed it by his everlasting spirite in the conscience of the godly.

u Ioh 1.37
& 5.6.

Generall, because first God vsed the vndoubted Ministry of his servants as fitt Notaries, which went between God speaking, and the Church which hee speaketh vnto for the perpetuall verity of the thing: x Secondly, cometh the consent of the Cannon of the Law with the truth. Thirdly, the assent of the Church which hath allowed the Scripture delivered of God, received, kept and delivered the same by the vse and exercise of Gods Ministry, and of Ecclesiasticall Discipline which de-

x Eph. 2.
20.

pen-

pendeth thereon.

Which authority of the Church is secondary, not to establish, but to testify the authority of the Scripture, for both are to be acknowledged, yet in their degree and order, for that of the Scripture is Primary, sound and essential: but that of the Church is subordinate, accidentall, and altogether ministeriall.

The *Materiall Cause* of the holy Scripture are divine matters revealed to our salvation, according to our capacity, and registred in the Canon.

Wee call the Canon the doctrine, that is containd in the Bookes of both Testaments, the forme wherof internal, is the vnchaungeable trueth of God: but the external is the holy Scripture, the most absolute Symbole of the same, for God hath vsed and sanctified the Instrument of the Scripture, as it were the Index or declarer of that Essentiall Canon, and the truth of the worde for the approving of the truth, as it were in a certaine state or

C habite

habite of an externall forme, that by divine ordinance it might bee the Canon of our faith and life, as a right euen measure both whole and perfect.

The nature and office of this Canon come now to be declared.

The Nature, for whereas even vnto this day, there hath beene a three-fold Canon in the Church, the one divine, the other Ecclesiasticall, and the thirde false; how the Canon properlie called divine may be distinguished from the Ecclesiasticall, and both from the false, it is very needefull for vs to discern, first by the partes thereof, secondly, by the manner of delivering: thirdly, by theyr proper conditions.

Wee deuide the pattes of this Canon into the bookes of the olde and new Testament, according to those two severall times of the olde and new Church.

The olde Canon is that which being receyved from God, the auncient Church of the Iewes kept, and next after deliivered from hand to hand to theyr

theyr posterity by Gods appointment : the bookes whereof are reckoned to be 22. by the Iewes, but more distinctly by vs 39. and are divided into three ranks : the first conrayneth the five Bookes of *Moses*, the second contayneth the bookes of the Prophets, both hystoricall and propheticall, whereof some were published before the Captivity, to wit, the booke of *Iosua*, *Iudges*, *Ruth*, two of *Samuel*, two of *Kings* being hystoricall, *Esa*, a good part of *Ieremie*, and the nine lesser Prophets being Propheticall: Others were in the time of Captivity, and after as *Esa*. *Nehemias*, *Ester*, which are hystoricall : some part of *Ieremie*, *Ezekiel*, *Daniel*, and the three last of the smaller Prophets, which are Propheticall: the thirde contayneth holy writings before the Captivity, *Iob*, the greatest part of the Psalmes, the Proverbes, Ecclesiastes, the songs of *Salomon*, in and after the Captivity, the two bookes of Chronicles.

The New Canon is that which

y *Exegesis.*

the christian church had more largely since the time of Christ and the Apostles: the substance of which Canon is the word by Christ uttered, and the things which hee did: the most faithfull hystory whereof is contayned in the fower Evangelists: the examples in the Acts, the 7 exposition in one & twenty Epistles, the Prophecie in the booke of Revelation.

z *Exegetica*

The manner of the delivery of both the Canons varyed according to the times of the church and persons: the internall forme that is the vncchangeable word of God remayning still the same: for as, for the time being, the law or the bookes of *Moses* were the Canon in the church, so also after *Moses*, that which was added thereunto, was the 2 fuller exposition of that Instrument or canon.

The conditions of this Canon properly called divine are two, the one that it contayne in it selfe the truth, or haue the expresse forme of the word of truth: the second, that it bee delivered

red, ruled and sanctified by divine authority, to the end it might bee a Canon for vs in the church, the latter of which conditions can never bee pluckt away from the former.

Now God hath sanctified these forsayde bookes, to the ende they might be a Canon in the church, partly, after a generall, partly after a particular manner, after a *Generall manner*, because God hath approved and confirmed the Bookes of both Canons, not onely by the testimony of his spirit, but also by the consent of the Canon, and testification of the church, after a particular manner, because God hath specially sanctified the Bookes of the olde Canon, to wit *Moses* his five Bookes, with his speech, miracles, signes and events: the bookes of the Prophets, and holy writings before the captiuitie, with the extraordinary signes of a cloud and smoake in the Temple, & as also of Gods answer by the Ephod, Vrim, and Thumim, ^h after the captiuitie with singular testimonies of eventes, the

g 1. Kin. 8

10.

Leu. 16. 2.

h Exod. 28

30.

c Heb. 1. 2.

d Mat 3. 5
pag. 13.

bookes also of the new Canon, God hath sanctified singularly, both by his sonne made manifest in the flesh, as also by his wordes and deedes, ^c and by the Ministry of his Apostles which was most effectuell in signes, powers & miracles, ^d And these are the partes, manner and conditions of the divine Canon.

e Appendi-
ces.

The other Canon is Ecclesiasticall, which neyther contayneth the truth perfectly in it selfe, nor was sanctified by God in the Church, that it might bee a Canon of doctrine and faith, and therefore is called of the Greeke fathers a second or inferiour Canon. To this Canon belong the Bookes Apocryphall, eyther wholly so, as the thirde and fourth of *Esdras*, *Tobit*, *Indith*, the two bookes of the *Machabees*, the booke of *Wisedome*, *Ecclesiasticus*, or being ^e additions to the canonicall, as *Baruch*, the prayer of *Manasses*, and those which are added to *Daniel* and *Esther*: these, although they be taken into the Canon Ecclesiasticall, yet by
evi-

evident meanes that is by faith, order, and vse, they were of the Fathers lesse esteemed then the bookes of that divine Canon, whereby, though abusiuely they were called Canonically, to witte, by custome, yet properly they were distinguished in the church from the canonical, by the name of Apocrypha.

The *False Canon* is that which after the Authority of the Apocrypha bookes, grew greater, was constituted by humane opinion.

The *office of the Canon* is twofold, the one is to teach the truth, the other, by this rule of truth to decide al controversies concerning Religion: for it is the proper & Iudiciary voyce and sentence of the holy Ghost, that soveraigne & inward Iudge, from which wee may not appeale.

The *Formall Cause* of the holy Scripture is twofold, inward and outward; the one is wherby the Scripture is proportionable to the divine truth, and with euery part of it selfe, the other is the exquisite Phrase of the holy

scripture, whereby all things are written with a stile fitly tempered both according to the dignity of the speaker, and the nature of the word spoken, and lastly, according to the condition of them, to whome it is spoken.

From both as also from the consideration of the other causes, the perfection of the holy Scripture ariseth, both as touching it selfe, and oppositely against vnwritten traditions.

As touching it selfe, because the scripture doth most perfectly containe the whole truth which is communicable, the perfection springeth from principle, subiect, and effect.

From principle, for whereas every principle whether of the thing or of knowledge, ought to bee perfect and demonstrative or true conclusions, are drawn from that which is vnperfect, it must needes bee, that the Scripture is altogether most perfect, as being the first, only & immediat principle of all doctrine concerning the truths.

From subiect, because it hath partes both

f Apod. li.
ce.
g Deut. 4.
2. & 12.
ver. vlt.

both Essentiall, of which wee haue spoken, to witte, matter and forme, and also Integrall, which are the law, and the gospell, and is all or wholly perfect both absolutely, and by relation. Absolutely, because for substance it containeth eyther expressly or Anologically all that doctrine concerning sayth and manners, which is communicable: for whereas of diuine matters some are communicable, and some incommunicable, and of those which are communicable, it is not expedient that some be communicated vnto vs in this life, and yet expedient that some be: wee affirme that diuine matters are perfectly containd in the Scripture, because they are both to bee known^h & profitable to bee knowne; by relation, because as it hath the perfection of the whole, so hath it also the perfection of the partes in the whole, that is called a perfection according to Essence, this according to quantity, yet so, that considering the seuerall bounds of times, every part was sufficient for the

ha. Tim.
3.16.

the proper times thereof, and all the partes in the whole are for vs.

From the *Effect*, for it maketh a man wise vnto Salvation, instructeth him to every good worke, and maketh him blessed by beginning in this life, and by perfection in the other ⁱ.

Neyther is it onely perfect of it selfe, but also as being opposed to vnwritten traditions: all which by the perfection thereof, it excludeth ^k.

By the Name of *Traditions* we vnderstand not in a generall signification the doctrine delivered both wayes, to wit by speech and writing, as very often they are taken in the Scripture, and with the Fathers, but in a more speciall sense, for every doctrine not written by the Prophets and Apostles, whether it be tearmed Dogmaticall or Historicall, or Ceremoniall: for the perfect matter of Dogmaticall Traditions, which pertain to Faith and Maners, is delivered vnto vs by God in the Scriptures, and those tye not vs which are delivered without the Scriptures, but the

i Ioh. 2. v

vt.

Rom 15. 4.

Ioh. 7. 59.

k Gal. 1. 8.

all the generall matter of those which are
 Hystoricall concerning the thinges ey-
 ther spoken or done by Christ or his A-
 postles, is perfectly contayned in the
 Scriptures, which it behooveth vs to
 know for our salvation: those which
 are delivered without the Scripture are
 to bee reckoned for humaine writings:
 Of those which are *Ceremoniall*, the
 Essentiall part is written downe in the
 word of God, according to their owne
 kinde: but the Accidental part of them
 which is concerning the circumstances
 is free and changeable.

The Finall Cause, according to the
 consideration of the double Object, is
 twofold, the highest and furthest off
 is the glory of God in the maintenance
 of his truth: The second and the nea-
 rest, wherof our speech is in this place,
 is the instruction of his Church vnto sal-
 vation.

The necessary means of this instru-
 ction are three, the plainenesse of the
 Scripture, Reading and interpretation,
 whereof the one hath respect vnto the
 Scrip-

Scripture, the other vnto vs, and the last, both vnto it and vs.

The first meane is the *Plainnesse* for the doctrine of a darke and doubtfull matter, neyther ought to be delivered nor can be learned, forasmuch as every instruction, whether it bee by the order of Nature, or Doctrine, is begun from thinges more known: but when as there is one thing better known in respect of it owne Nature, and another in respect of vs: wee consider the plainnesse of the Scripture both wayes, both in respect of it owne Nature, as far forth as it is inspired of God, and also in respect of our selues, as farre forth as we are inspired of God for the vnderstanding of the same.

Of the playnenesse thereof in it selfe, there are two arguments, first, the matters delivered in the Scriptures; secondly, the maner of delivering them; for, albeit they seeme obscure in respect of their dignity and maiesty; yet if you respect the truth of them, agreeable with their first patterne, 1 if the

12. Pet. 1
19.

ward the Gospell, wherein, as in
the partes they are contayned, ^m if the
exceeding great consent of all matters,
and wordes: if, lastly you respect the
Story of God the Principall ^a Effect of
them from the vnderstanding of Doc-
trine and Salvation which is offered vn-
der vs in the holy Scriptures, it must
needs be, that it is in it selfe most per-
fect ^o.

m Deu. 30

11.

2. Cor. 4. 3

n Prou. 6.

21.

o Ioh. 20

31.

The Manner or Stile of delivering
the matters, is most applyable, both
to the thinges themselues, of which
there is speech made, and to those per-
sons, for the instructing of whom the
Scripture was delivered, yeelding an
exceeding great playnnesse both in
wordes, as also in sense and significati-
on: *In Wordes*, for the Phrases
which are proper, doe shine in the pro-
priety of Wordes; and those which are
figuratiue, are perspicuous lights of a
holy speech: *In Sense*, which of it selfe
is one onely, as being that which the
intention of the Speaker, and the Na-
ture of the thing signified doe import:
for

p Theologi-
am Sym-
licam non
esse Argu-
mentativā.
q Per A-
nagogas,
Allegorias,
& Tropo-
logias.

r Exo-
thesi.
s Esai. 59.
21.
Ier. 31. 31

for the Schoole-men say well, the
P *Figurative Divinity is not fitte for
soning (or disputation)*; yet it may dis-
tly be applyed to the vse of the Hea-
q by Mysticall, Allegoricall and Ma-
ralyzing Interpretations, that one on-
ly literall and Grammaticall sense
the holy Scripture neverthelesse rema-
ning whole and entire.

Of the Playnnesse of the Scrip-
ture, in respect of our selues, there
also two reasons, the one of absol-
necessity, because indeed the Scrip-
is the onely meanes and Instrument
Faith: for, whereas knowledge, Affe-
and full assurance, are the first beg-
nings and degrees of Faith: these
can by no meanes stand without the
vident playnnes of the Scripture: the
other is ^r from a supposition of Gods
Promises concerning the writing of
Law in our hearts, and the spreading
broad, or clearenesse of the Doctrine
the Gospell, ^s of which promise there
would be no accomplishment, vnto
the holy Scriptures, which exhibe

to vs the summe of the Law, and that doctrine were evidently playne in all things, which are necessary vnto saluation: but as there are degrees and impediments from the flesh of the seeing of this faith and promise, so are there of this playnnesse in the regenerate: whence it is, that neyther all things are cleare & perspicuous to each person alike, nor each thing to all persons equally; yet to all and singular persons sufficiently vnto saluation, according to the measure of Fayth and diuine illumination.

The second meane of Instruction is the Reading of the holy Scripture, which is necessary to all and singular godly men: First, for the precept, secondly, for our saluation; thirdly, for the edification of others: the consideration of the precept is declared in the scriptures two wayes, expressely: Allegorically, and by consequence, because in the Scripture, God speaketh vnto all, therefore by the same right, the doctrine of the Scripture is com-

c Ioh. 1. 39

com-

common vnto all : also the end of the Scripture is to be the power vnto saluation to every one that beleeveth, with many other arguments, which from the force of Consequēce may be drawn but whereas the point of our *Salvation* is perfectly expressed in the Scripture, the cōmon *Edification* of others commendeth vnto vs the reading of the Scripture as the study, diligence & duty of attaining the same: for sith we are bound to instruct others as in life: so also in doctrine, wee needes must learne those things, in which we have a rule both in life and doctrine written down most perfectly.

The third meane is *Interpretation*, whether it bee of publicke or private authority: the first beginning whereof is the holy Spirite: the manner is the truth, the rule is the Scripture: the vse is Charity: now the means which are Principall, are a continual collation of the holy Scripture with Scripture: the consideration of the Essentiall pointes of a place, that is both

of the intention of the Speaker, and of the nature of the Word spoken. The Analogy of Faith, that all things Bee expounded according to the truth of the Principles ~~of the~~ in Divinity: but those which are secondary, are these; the practise of the Church, the decrees of the fountaine Councils; and the expositions of the Fathers; to all which some place is to be given, as they consent with the Scripture and Analogy of Faith.

OF THE WORD OF GOD,

The Part Consisting,

Concerning the truth of the Scripture, we have already spoken in an explication of the Definition, by causes, ^{and} by way of resolution: now for the truth thereof, we will briefly speake against the objections by an Appendix (or Addition) of generall solutions and distinctions, following the order and methods of the Causes already declared.

a Analytica

D

DIS.

DISTINCTIONS FOR THE

*Authority of the Scripture against**COSTERV. Ench. Lib. 2. 1**Cap. 2.*

THere is a double consideration of the Church and the Scripture; the one common in respect of the Authority, the other singular, in respect of the Authority, which the Author hath put into them: God is the Author of both, whether mediately or immediately, but the Authority from God is diverse, that of the Scripture is principall and formall, but the other of the Church is secondary and ministeriall.

II.

THe Scripture is two wayes considered, eyther according to the substance of the Word principally, or according to the manner of Writing: Secondly, in that the Scripture is more ancient then the Church, as by which the Church was begotten or generated.

Some

III.

Some things are required for the Confirmation of a thing absolutely, and of it selfe, and some by accident, and for another thing: if the Scripture neede any confirmation of the Church, it needeth the same by accident, & not of it selfe: and therefore the confirmation of the Church belongeth not to the Cause Efficient, but Ministeriall.

III.

IN causes coordinate, those which are inferior and latter cannot obtaine the force and faculty of others, which are the former: Now every Authority of the Church is subordinate, yet the vse of both is very great: of the Scripture, as the meane principal to beleue, of the Church, as the meane outward and ministeriall.

V

THere is one corruption of wordes, and certaine particular places, through the blemish whereof the principall

ci

all parts cannot bee corrupted, and there is an other corruption of the essentiall partes of the Scripture: the former, if any hath happened vnto the Scripture, (for the latter, we utterly deny) is not the corruption of the Scripture; but was caused eyther by the naughtinesse of some other, or through the infirmity of the church, or through the particular ignorance of them, that were of the household.

*The places of Scripture, which COSTE-
said R V S. wresteth, are these.*

John 14. 16. I answered, that is badly transferred to the church generally, which is spoken of the Apostles particularly; for the testimony of these is immediate, blamelesse, and extraordinary, but of it mediate, weake, and ordinary.

Luke. 10. 16. I answered; that which was spoken concerning the office of the Church, in respect of Ecclesiastical censure and discipline, is not to be restray-
ned

ned vnto the office of the same in respect of doctrine.

1 Timoth. 3. 15. I Answer, the prayſes, which in the Scripture are giuen to the Church, declare the Ministry and not the authority of the same, as beeing that church which should keepe the ^bpledge of the truth committed vnto it, as the house of God, should set it foorth as a pillar whereon it hangeth, and in that pillar should keepe it vnmoueable as the ground therof.

b Depositi.

Basis.

Distinctions for the Canon against

Bellarmino, 1. Tom. Lib. 1. Cap.

7. vnto the 16.

THe Obiections which are wont to bee brought against the Canon, are eyther those which are alleadged against all the bookes of the Canon generally, or against e-very one particularly: of all these, the solutions are generall.

I.

The Councels which haue their

D 3

Ca-

c OEconomica,

Canons concerning the canonicall and Apocryphal Bookes are eyther ancient or latter: the ancient are eyther a generall, the credite of which is the worthier; such is that of *Laodicea* celebrated in the three hundred yeare after Christs birth, which with vs acknowledgeth the selfe same Canon or Provinciall, as that third of *Carthage* celebrated in the yeare fower hundredeth, having no authority, not onely because it is particular, but also because it is convinced of error by the former generall of *Laodicea*. Againe, the latter are that of *Florence*, and of *Trent*: of which there is no authority: but because they are too late, as also because they are papish and tyrannicall.

II.

T (Hese tearmes or Epithetes) *both*, *Divine*, and *Canonicall*, are so called, eyther properly in very deede, and according to the truth; or by a certaine similitude, that is from the opinion and ordinance of men, according

to a certaine resemblance: and in both significations, they are taken with the Fathers in generall: in the former when they treat of the bookes truly canonickall; in the latter, when of the Apocryphal.

III.

IT belongs vnto him only to prescribe, to giue, and maintaine a Canon in the church, who is the Author, Lord and Preserver of his Church.

IIII.

NEyther doth the Apocryphal confirme the authority of the Apocryphal, nor the Councils of *Florence* and *Trent*, nor the Ecclesiastical reading, nor lastly the Fathers, eyther by citing of places out of the Apocryphall, or intitling the Apocryphal with the name of holy Scriptures; for the Canon of ecclesiasticall reading is one, and the Canon of faith is another.

*Distinctions for the perfection
of the Scripture.*

D 4

Whereas

VHereas our Adversaries are wont to bring two kinde of Arguments against the perfection of the Scripture: the one against the necessity, the other against the sufficiency thereof; wee will treate of both together.

Against Bellarmine, 1, Tom.

Lib. 4. Cap. 4.

I.

d Or sup-
position.

e Cause.

THere is a two-fold necessity, the one absolute; the other by an^d Hypothesis: or something is sayed to bee necessary two wayes, eyther as the Cause, or the ^e Fellow-cause: the word of God revealed, is simply necessary to all men, as the cause: but the Scripture as the Fellow cause. Now it followeth not thus to conclude; the Fathers vntill *Moses* vsed the necessary cause without this the Fellow.cause; therefore we may: for a conclusion drawne from the change of time is deceitfull.

A tra.

I I.
A Tradition onely is sayed to haue
 beene eyther *secundum quid*, that
 is, without the Scripture, and so wee
 confesse a tradition to haue beene vni-
 uersally, or *simpliciter*, and that we de-
 nie: for they had in stead of Scripture,
 other innumerable Principles and Ru-
 lments.

b After a
 sort or in
 part.
 Simply or
 Absolute-
 ly.

I I I.
The whole is sayde to be two waies;
 eyther according to quantity, or
 according to the perfection of the Es-
 sence thereof: All the Bookes severall-
 ly are sufficient in their owne Essentiall
 perfection, though according to their
 rarenesse, and quantity they haue
 not the sufficiency of the whole, but
 their owne.

I I I I.
These Bookes which perished eyther
 were not Canonically, or their sub-
 stance is found in those which are Ca-
 nonically.

V
Some precepts of God are expressed
 and manifest: some other inward
 and

i. Divini-
tur.

k. Rev. 1.

II.

and hidden: God commaunded his Word to be written downe, both by the inward inspiration of the Spirit generally: and therefore is sayde to be inspired ⁱ of God, as also expressely in certaine persons in particular; k. *Apoc.* 1. II.

VI.

ALL thinges are containd in the Scripture, eyther expressely or Analogically: so what wee are to thinke of Women not circumcized: of Infants dead before the eight day: of the Gentiles saved, we may know out of the Scripture Analogically.

VII.

A Principle of a Principle cannot be had, nor ought to bee sought. Now the Scripture is knowne to be divine, not from Tradition, but first from the inward testimony of the Spirit of Christ: secondly, from the testimony of the Apostles, as the publicke Notaries in the Church: Thirdly, from the testimony of the Scripture, as a di-

vine

ne Instrument: and lastly, from the testimony of the Church of God open-
ly, and as it were, in a pillar, setting
forth the testimony of the Apostles, and
the Scripture.

VIII.

THE Scripture is not doubtfull in it
selfe, but vnto vs by accident, and
rather seemeth so to be through the cor-
ruption of our vnderstanding: but God
is an infallible Interpreter of the same
by his Spirit, and word written; and
of this diuine tradition wee haue need
for the vnderstanding of the Scripture:
for those things which it behooveth vs
to know, concerning the equality of
the persons, the proceeding of the Spi-
rite, originall sinne, the descension of
Christ into Hell; are sufficiently decla-
red in the Scripture for our Salvation.

IX.

THOSE things which are spoken con-
cerning the Virginitie of *Maria*, af-
ter the birth of Christ, the Paschever
to

1 Padabap-
tismo.

to be celebrated on the Lords day, the
1 Baptisme of Infantes and Purgatory
eyther are not necessary, as the first
and the second, or are found Analogi-
cally in the Scriptures, as the third
or are false as the fourth.

*The Places which are cited by Bellarmine
against the perfection of the Scrip-
ture, 1. Tom. Lib. 4. Cap.
5. are these.*

Ioh. 16. 12. Ans. The Place treateth
of speciall things; the knowledge of
which is infinite, which therefore all
are expressed in the Scriptures, not
particular, and one by one; but by
Word, and in generall: or else of
those things, the Revelation whereof
of, according to the dispensation of
time, Christ would defer vntill the
time of that extraordinary and visible
communicating of the holy Ghost.

1. Cor. 11. 2. Ans. In the holy Sup-
per of the Lord, two things concur
the very substantiall thinges of the Sup-
per

er, to wit, the matter and forme: secondly, the meere *Ceremoniall* thinges, the Rites: Those are of themselves necessary, and were most faithfully delivered by the Apostles: but these after a sort, for that which is morall them is necessary, and therefore fully written downe of the Apostles: that which is Ceremoniall, onely is Indifferent, and left free to the Churches.

*in Secundum
quid.*

*in Adiapho-
rym.*

3. *Thes. 2. 13.* Ans. The Word of Tradition is Equivocall: for eyther in generall it signifieth every doctrine, whosoever delivered by Word or Writing, or it signifieth in Particular, or oppositely, that doctrine which is not written; in the first signification, the Apostle taketh it, and not in the second.

1. *Tim. 6. 2.* & 2. *Tim. 1. 13.* Ans. That the pledge and patterne of wholesome wordes cannot be otherwise expounded then of the Scripture it selfe, and the substance of christian doctrine: all the circumstances of the place doe teach.

teach.

2 *Iob. 1. 2.* Ans. That kinde of reasoning hath no consequence, which is drawne from particulars, eyther deedes or rytes, which it was not needefull to expresse in writing: but the case is altered concerning the very substance of the doctrine of Faith.

Distinctions for the playnnesse of the Scripture against Bellarmine, 1.

Tom. Lib. 3. Cap. 1.

I.

THe clearenesse or obscurity of the Scripture is two-fold, the one to vs, partly through the Nature of the thinges, partly through our owne infirmity: the other in manner and meane of the Scriptures: every obscurity whereof mention is made among the Fathers, is not of the Scriptures, but eyther of the thinges in the Scripture, for the maiesty therof, or else ours, who, without the inward light of the spirit cannot know them, & those thinges which

which wee know, wee know onely in part, and after an vnperfect manner.

II.

THe matters of the Scripture, though for their maiesty they are vnto vs obscure, yet as they are proposed vnto vs in the Scripture they are not obscure; for the manner of speaking is every way perspicuous: neyther is there in the Scriptures eyther any contrariety or ambiguity or falshood; nor doe the speeches which go^e out of Grammaticall order, Phrases, Tropes and Figures, note any obscurity of them.

e Hyperbatice.

III.

THe vse of commentaries doe not simply argue the obscurity of the Scriptures: but our Infirmitie; for wee doe not conceyue the doctrine of the Scripture in it selfe perfect after a perfect manner, but according to our size or (measure) by meanes vnperfect, and (as they speake) proportionated.

The

ni vno word now word now
 III

THe doctrines which are propounded in the Scriptures, are three ways considered; first, in themselves; secondly, so farre as they are propounded in the Scriptures; thirdly, so far as they are of vs vnderstood; the first and third way, the Scriptures in some places are obscure; but the second way they are most playne.

*The Places which Bellarmine there
*

the doctrine, are these.

Psal. 119. 18. Ans. It is one thing to treat of our Internall and Natural blindnesse, which must be holpen with the Internall Illumination of the eye of the mind; but another thing of the obscurity of the Scripture in it selfe, and therefore the consequence from the persons to the doctrine is (a consequence) of no force.

Luke 14. 35. 17. Act. 8. 31. (24) Ans.
 The meanes which serue for the vnderstanding

standing and exposition of the Scripture appertayne not to the Scripture, but to our infirmity, which is wont and ought to bee holpen by the interpretation of the same.

1. *Pet.* 3. 16. *Ans.* Obscurity of things in themselves, by reason of that Majesty they haue, ought to bee distinguished from the manner of delivering them, for obscure matters may bee plainly delivered: Neyther is that consequence of force which is from the integral part to the whole, because it is one thing that the Scripture is hard, and another thing that certaine points in the Scriptures are hard.

OF GOD AND THE
*Attributes of GOD, the Part
Confirmative.*

CHAP. III.

THe second Principle of holy Divinity is GOD: The second wee call it, not in the order of Nature;
E for

for nothing is before God; but of our better knowledge or vnderstanding, because as the Scripture is the first Instrument of every healthfull knowledge, concerning God: so God is the first, and supreme Principle of the being of those things which is true to this knowledge, on whom all things immediately depend.

Rom. 1.
19. 10. 21.
Ioh. 17. 3.

Now concerning God (whom to be, both nature and reason hath sufficiently taught the naturall man to make him inexcusable, as also the Scripture and Faith hath sufficiently taught the Christian man to his salvation:) we must know two things; first, what hee is, to witte, his Nature: secondly, who he is, that is his Attributes.

The *Nature* of God according to the manner of diuine Revelation, and measure of our knowledge, may and should bee known two wayes: the one is of the Name, the other of the thing or definition, by which two, every knowledge touching any thing is wont to bee made playne or perfect.

What.

Whatsoever is spoken of God, certaine it is that that thing is not God which is spoken of him, because hee is Ineffable (or vnable to be spoken of) yet such a Name is the signification of that thing which might be comprehended as farre as might be: diuers Names are attributed vnto God in the Scriptures, whereby the Nature of God is not so much expresseed, as that thing which may bee knowne of vs concerning the same.

And all those are wont to be expresseed and declared in a double manner, the one *Negative*, the other *Affirmative* or *Positive*.

The *Negative* names which are giuen vnto God, as Incomprehensible, Infinite: remoue farre from him the imperfections of the Creatures,

Those which are *Affirmative*, are eyther vttered *Essentially*, or *Relatiuely*, or by a *Metaphor*.

Essentially, whether it bee properly such as that proper and Essentiall name of God IEHOVA, and others equi-

valent vnto the same, which cannot be attributed, (no not Analogically) to any Creature: or commonly, which may indeede be applied to men, yet are meet for God, both for the manner of excellency, as God, King, good, wise, &c. as also by meane of the cause not depending, as Creator, Redeemer, &c. all which are distinguished in God, not in respect of the Essence, but of the Effects.

Those which are sayed to bee *Relatiue*, are the names of the persons, of which there is no commearion, or confusion, but are severally proper to the severall persons, to witte, the Father, the Sonne, and the holy Ghost.

These are vterred *Metaphorically*, which are given to God, eyther after humane affection (or passion) as man, angrie, sleeping, or else by a congruency and similitude, as a Lyon, a Stone, a River, &c.

From the consideration of the names of God, wee proceede to the explication of the thing, or the description of God

God himselfe.

Now God is (as the Hebrewes most briefly define), IEHOVAH ELOHIM, ^b the Lord God, that is, one Essence of three persons.

b Exod. 6.
2. & 3.
13.

Of this discription there are two members, the one of the *Essence*, and the *Vnity* of the Essence: the other of the *Persons* and the *Trinity* of the persons, which two can neyther bee separated from the declaration of the divine Nature, nor ought to bee confounded in the same: for as there is an exceeding great and indivinble vnity of the divine Essence in the plurality of the persons: (for the Essence of the Father is the Essence of the Sonne and the holy Ghost:) so is there a reall and different *Distinction* of the persons in the vnity of Essence, (for to be the Father is not to be the Sonne or the holy Ghost.)

We discern the vnity of the *Essence* two wayes: first by the verity of the Essence: secondly, by the manner of Vnity.

The *Essence* is that wherby God both

E 3

is

is and existeth by himselfe and of himselfe absolutely: for hee alone is that thing which is, and who is, that is, being not leaning vpon any other.

The manner of vnity, is not of knitting together, nor of the generall, nor of the speciall, nor of consent, but of number, because there cannot be many Gods.

This manner of the vnity is proved by three arguments; by the testimonies of Scripture, both very many and evident, even of the olde and new Testament, ^c by beginning, which as it is the first, so of necessity it ought to be but one: for two or more infinite beginnings are not granted by *Essentiall perfection* which the persons haue in common, whole in them all, and whole in each one: for the whole Godhead is equall in it owne perfection ^d.

Through this *Identitie* of Essence in the persons, or most single, and very one vnity, Christ is sayed to bee in the Father, and the Father in Christ, ^e which thing of the Fathers is called an vnion of the

^c Deut. 6. 4

Esa. 44. 6.

1. Tim. 2.

5.

1. Cor. 3. 4

^d Ioh. 5.

26.

Mat. 1. 27.

^e Iohn. 14

10.

the persons.

This Essence which is one in number and individuall, is improperly sayed to be communicated from one person to another, whereas that of the Essence is an Essence of it selfe: and in respect of it, the three persons in the Godhead, are of themselves God: but most properly it is sayed to be common to the three persons, not as the vniversall to the things singular, nor as the accident to the Subjects, nor as the cause to the Effects, nor as the whole to the partes: Lastly, not as one thing to others, but as the thing to his proper manners, which are in the thing, for the persons are the manners of subsisting or diuine Essence; from which they are distinguished, not by the respect alone, nor by the reall distinction, but by the degree and manner of the thing.

The name therefore of persons which was vsed of the Fathers against *Sabellius*, as also the name both of Essence against *Samosatenus* and of both against the *Arians*, signifieth three

things first the (*Individuum*) it selfe or singular thing subsisting, intelligible, incommunicable, and not sustayned of another: secondly, the very proper-tyes of every *Individuum*, by which they are distinguished from others, and which also the Schoolemen haue called *Principia Individuationis*: lastly, these both together, they are called subsisting *Individua*, together with their properties and the manners of being, because they signifie nothing else then the Essence subsisting in some one *Individuum*, and by the property thereof severed and limited.

f Esa. 63. 7

8.

Mat. 3. 16.

17.

Ioh. 15.

26.

These persons are three, the Father, the Sonne, and the holy Ghost, & distinct, not by degree, state or dignity, but by order, number, and the manner of doing.

g Ioh. 5. 7.

1. Ioh. 6.

By Order, for the Father is the first person of himselfe, not of another, not in regard of Essence, but in regard of person existing, & the Sonne is the second in respect of person, in deed, of the Father existing by eternall generation:

(of

of which as the truth is, ⁱ supernaturall, so likewise is the manner vnspokeable) but as touching his absolute Essence, he is of himselfe, and God of himselfe, the holy Ghost is the third coeternally proceeding and comming forth from the Father and the Sonne, in regard of person, but God of himselfe with the Father and the Sonne, in regarde of Essence.

By Number, for they are among themselves truly distinct, and every one by themselves, subsisting for the relations of the persons, are incommutable, and incommunicable, the Father, the Sonne and the holy Ghost, which are not names of Essence, but of relations, and persons: and the properties which from thence flow, and come forth, distinguish the persons among themselves, to witte, paternity, or a not being begotten: a being begotten, and a proceeding, which are works, ^k from within, and divided, that is proper to every person incommunicably.

By the Manner of doing: for even in

i Hyperph-
sica.

k Ad intra,
ad extra.

in the workes, from without, which are Indivisible, the persons indeed worke the same thinges, but not after the same manner: the Father createth, the Sonne redeemeth, the holy Ghost inlighteneth: in respect of the cause & the effect, or absolute finishing equally and inseparably; but in respect of the bound distinctly or severally.

These three persons are God, th in vnity vnconfusedly, and one in Trinity Indivisibly, that the Father is God all men confesse.

That the Sonne is God, three things do proue the equality of divine essence, with the Father, divine names, and the essentiall proper things of God.

The *Equalitie*, both Christ prooveth Analogically by his workes, ¹ and Paul layeth it downe expressly, ^m as also very many places of the olde and new Testamentⁿ mutually compared together, doe confirme the same.

The *Divine Names* which are attributed vnto Christ, are all those which are sayed to bee of God essentially, whe-

I Ioh 5.18
in Phil. 2.6
Col 2.9.
in Paralle-
lorum.

ther properly he be called I E H O V A,
or commonly hee be called GOD.

The Essential proper things of God
which are attributed vnto Christ, are
either divine ^q properties, as Eternity,
^e vniversall presence, omniscience,
^f omnipotency, ^r or divine workes, as
of Creation, ^u Redemption, ^x Miracles,
^r or divine worshippe, as Invocation,
Faith ^x.

That the holy Spirite is God, the
selfe same course of Argumentes doth
proue: the equality Christ prooveth,
^a the *Divine Names*, which are attri-
buted vnto him, are both that proper
name of I E H O V A H, ^b and the
common of God and others, ^c the
same proper things are attributed vn-
to him in the Scripture, whether they
bee the very properties, as eternity,
^d vniversall presence, ^e Inscience, ^f om-
nipotency, ^g or divine workes, as of cre-
ation, ^h of redemption, ⁱ of miracles ^k or
divine worship.^l

And these three persons are one
God, for although personally the Fa-
ther

p Esa. 43.
q Esa. 9. 6
r *Idismata*
f Apoc. 1.
17.
t Mat. 28.
10.
u Apoc. 2
23.
x Phil. 3.
21.
y Io. 5. 46.
z Ep. 1. 1. 2
a Mat. 8. 2
b Phi. 2. 10
c Ioh. 15. 0
d Act. 1. 16
e 1. Cor. 3.
16.
Act. 4. 24.
f Heb. 9.
14.
g Rom. 8. 9
h Ioh. 14.
26.
i Heb. 1. 7.
k Iob. 7. 6
15.
l. 1. Cor. 2.
10.
Rom. 1.
5.
Mat. 28. 9

ther be one; the Sonne be another, and the holy Ghost another person: yet essentially the Father is not one thing, the Sonne another thing, and the holy Ghost another thing.

The truth and perfection of this bo-
Vnity and distinction, is scene in the
knowledge of the Attributes or pro-
perties both of the Essence and the
persons.

*m Charac-
teristica
Idiomata.*

We call the Proprieties of the per-
sons, those ^m marking Idiomnes, or
miting Attributes, which comming
from the persons, are not onely limi-
ted in the persons, but also doe limi-
te the persons, both in themselves &
among themselves: for wee consider,
as it were a double respect of those va-
to the persons, the one personall, the
other Notionall, both in relation, but
in a diuerse manner and degree.

The Personall respect is in those
properties, which together note indeed
a Relation, yet especially according to
the vse which they haue obtrayned in the
holy Scriptures, and among the Doc-
tors

of the Church, they note and point out the very subjects¹ or subsistings, as are the names of the persons: the Notionall respect is in those properties which are called Notions or Relations: the vse of which is in relation alone, as are the names of Generation, Nativity, procession.

The Properties of Essence wee call Attributes in God, Essentiall to God, whereby both the verity of the Essence clearely appeareth in it selfe, and is distinguished from others; yet so, that they really differ neyther from the Essence, nor among themselues: not from the Essence, because they are so in one Essence, as that they are the very Essence: for God is a simple working power, *not among themselves*: for that which is in God is one, and from the first vnity, every difference and every number ought vterly to bee farre away.

But because they differ neyther from the Essence, nor among themselves, they are no meane qualities betweene

1 Hypotheses.

tweene power and act; but they are in God most inward, actuall, perpetuall, from his forme & act essentially: where it is, that God is a substance without composition of matter and forme, without quality good, true, iust, &c. without quality or bound, exceeding great and incomprehensible, without motion or action, without passion pittifull, without scituation of place most present, without time the first and the last, without habite or addition; the Lord of all things: for all the properties are affirmed of God Essentially, and that both formally, and in the abstract, because of the individuall perfection of the Essence, as also subiectiuely, and in the concreate, because of the verity of God existing.

Of these properties some doe note out vnto vs the Essence, as it were *a Priori*, partly Negatiuely as Infinities, and partly Affirmatiuely, as simplicity: some other as it were *a Posteriori*, and that partly Properly, as those things which are in GOD
princi-

principally, and by themselves, as Power, Knowledge, Will: partly improperly, as those things which are spoken of God *Metaphorically*, or by way of translation, or according to the similitude of a humane passion, (or affection) as Love, Anger, &c.

Those which are in God *a Priori*, are given to God one and onely according to his Essence, Action, and Use: and they are sayed to be incommunicable, as Simplicity, Infinitives.

Simplicity is in God altogether Indivisible and Absolute, admitting no either diversity or composition of parts, or accidents, neyther in himselfe, nor in the persons, nor in his workes: *not in himselfe*, because God is the same, that his Essence is, and his Essence is the same that the being of God is: *m* for God is the principall, first, and pure acte, of whom all things are wrought, and by whom all things doe worke.

Not in the Persons, because the Essence is whole and the selfe same in them, as whole, and the selfe same
abi-

m Eph. 5.

26.

1 Ioh. 1.7.

abiding in every one, whence we say, that the Father is in the Sonne, the Sonne in the Father, the holy Ghost in both, & each one in every one: not in works, because the Essence, Will, and Action, are altogether the same thing: for as the Essence of God is naturally disposed, so it willeth, and doth: and againe, as it willeth and doth, so his Essence is disposed. Neither do the Act, and the thing done differ in God, but they are the selfe-same thing, so as while one thing seemeth to be done by the Godhead, all things are together effected in one thing, and while many things, one thing is effected in many things.

By this simplicitie the exceeding great perfection of God is concluded: for that which is one, and most simple, is of all most sufficient and most content with himselfe: and therefore is both selfe sufficient for himselfe, from himselfe, and in himselfe, to all things, and in all things: as also to others a paterne and cause of all perfection, Nature & grace.

Infinities in God, is not a magnitude or multitude, which wee may not passe through, but an incomprehensible power, or an incomprehensibleness of an act, whereby he is neyther from without, nor from within finite, in himself every where whole, or most inwardly in all things by his Essence and power.

For, by his *Essence* God is every where, or by speaking more properly, hee is every where it selfe: that is, that selfe same thing, which we call every where, being in every place without definition, dimation, or circumscription, in every time without changeableness, whole in all things, whole in each thing, whole in himselfe: the manner of this *Infinities* is, that it be neyther multiplied, nor rarified, and that the *Essence* of God be not made diverse, but the same whole and one; that it be sayed to be present with all thinges, and with each thing, yet of none containd: according to which manner wee say, that God is every where and no where: to witte,

F

in

n Psa. 145.

3.

1. Rim. 8.

17.

Ier. 23. 23

In that hee is contayned of none, hee is
no where, but in that hee contayneth
all things, he is every where,

o *Vaiver-
sum.*

By his power, God is every where,
because by him this o whole frame was
both perfected, and is affected: yet so,
that neyther by perfecting that power
God is weakened, for it is im-
mutable and infinite, no time,
ling, nor by affecting d
hee is God of power super
only p comprehending
partes of all things, b
whole selfe, pearcing an
rough the depth of all thing

p *Superfi-
cies.*

q *caſella-
ium.*

That which necessarily
were by an Iſſuing forth q follo
pon this Infinitenes, is immutability,
that which likewise followeth Immuta-
bility, is Eternity, for hee which is In-
finite, can neyther bee mooved nor
changed, according to vter and inner
qualities, and whereas he hath in him-
ſelfe, and from himſelfe the fulneſſe of
perfection, r Eſſence and Power, bee
cannot bee extended, neyther concei-
ning

r *Iac. 1. 17
Mal. 3. 6.*

ning Essence, nor concerning worke:
 hee which is immutable, is not chan-
 ged into another nature, but pos-
 sesseth the same whole, neyther recey-
 ving, nor ever hereafter about to
 rece. but without time hee is, that
 hee is not, hee never
 which we call eter-

(Psal. 92. 2
 Apoc. 1. 8.

being from
 in God, bee
 ipally, and
 ding to the
 A, and vse
 are communi-
 are joynly
 these therefore are
 inwardly according to
 beginning and vnmoueably, but in
 the Creatures Accidentally, by par-
 ticipation, and after a mooneable
 manner, as are these amongst the
 chiefest; Power, Knowledge, and
 Will.

Ex con-
 creto.

Power in God is that, whereby he
 perfectly doth all things which he wil-

in that hee is containd of none, hee is no where, but in that hee containeth all things, he is every where.

o *Vniuersum.*

p *Superficies.*

q *coſellatium.*

r *Iſc. 1. 17
Mal. 3. 6.*

By his power, God is every where, because by him this *o* whole frame was both perfected, and is affected: yet so, that neyther by perfecting that power of God is weakened, for it is vnmeasurable and infinite, no time, no where failing, nor by affecting doth suffer; for hee is God of power super-essential, not only p comprehending the outmost partes of all things, but also with it whole selfe, pearcing and passing thorough the depth of all things.

That which necessarily, and as it were by an Issuing forth q followeth vpon this Infinitenes, is immutability, & that which likewise followeth Immutability, is Eternity, for hee which is infinite, can neyther bee mooved nor changed, according to vter and inner qualities, and whereas he hath in himselfe, and from himselfe the fulnesse of perfection, r Essence and Power, bee cannot bee extended, neyther concerning

ning Essence, nor concerning worke: hee which is immutable, is not changed into another nature, but possesseth the same whole, neyther receyving, nor ever hereafter about to receyue, but without time hee is, that hee is, and that hee is not, hee never may be, & that is it which we call ^e eternall.

Those properties which being from that which is the latter, are in God, bee spoken indeed of God principally, and by themselves, but yet according to the proportion both of his Act, and vse in the Creatures, they are communicated vnto them, and are ^e ioynly vttered of them: these therefore are in God most inwardly according to beginning and vnmoueably, but in the Creatures Accidentally, by participation, and after a mooneable manner, as are these amongst the chiefest; Power, Knowledge, and Will.

Power in God is that, whereby he perfectly doth all things which he wil-

(Psal. 92. 2
Apoc. 1. 8.

^e Ex concreto.

leth and all thinges which hee can will, hee can perfectly doe, this is called absolute; that actually. And both of them, are active.

Now God willeth by act, partly Internall and Eternall, which act is in God, eyther according to beginning, & limite, as the vnderstanding of God: or else it is indeede according to beginning in God, but according to limitation in another, as *Providence*, *Predestination*, and in respect of this Act, the actually power in God is called *Immanēt* (or abiding in) partly also by act externall and temporall, as *Creation*, *Redemption*, and in respect of this act, the actually power in God is called *Transient* (or going forth.)

u Mat. 3.9.

Hee can Will infinite thinges * as his being is Infinite, and so likewise hee can doe infinite thinges which are absolutely possible, and yet never shall bee determined to a certain order of thinges; he can then doe more thinges then hee doth, if hee will, yet he never will do them.

But

But as hee cannot will eyther things contrary, as evill, good, or things contradictory, as to be, and not to be; so can he not do, eyther contrary things which in a nature most simple and incommutable cannot subhist, or things contradictory, which in the Essence of God, voide of all falshood, and in truth most absolute and perfect, have no place; yet not to bee able to doe these things is a token of power: for hee is exceeding able, who enioyeth a constant and vchangeable power, and by no meanes departeth from that very thing which is one: for it is a point of infirmity to bee able to doe things opposite, and the propertie of one that is altogether powerfull, is to abide and persist in the best thing.

Knowledge in God is that, whereby he knoweth both himselfe, in himselfe, and out of himselfe, all and singular things by himselfe, by an indivisible and immutable act: for God alone knoweth and vnderstandeth himselfe, * by a most inward and perfect Act, he

F ? being

x Mar. 11.
17.

being infinite comprehendeth himselfe being infinite, infinitely, and yet while by vnderstanding himselfe, he comprehendeth himselfe, the vnderstanding of God whereby hee comprehendeth, is not one, and that which he comprehendeth another: for to bee, to vnderstand, to comprehend, are reciprocated (or made to haue recourse each one to the other.)

y Heb. 4.
13.

Hee knoweth also out of himselfe, all things, and each thing, in a common and distinct knowledge, 7 of the matter, of the forme, and of both their Accidentes, even of good and badde things: but hee knoweth indeede the good things by himselfe, the euill by the good opposite thereunto.

Yet hee knoweth both himselfe and other things by an indivisible act, in that by one act of vnderstanding and a whole looking on at once, hee comprehendeth the vniuersall distance of things, both locall and temporall, possessing all things at once, and alwayes which with vs by times are unfoulded

folded; and this indivisible and present knowledge of God is vncchangeable, as well of things contingent, as of things necessary, laying the condition of contingency on things contingents, as also the law of necessity on things necessary.

Will in God, is that whereby God freely and vncchangeably willeth his owne glory, as the end, and all other things as the meanes vnto this end, this will, for that it is of the end, and of the meanes, is the first and supreme cause of things, comprehending with all other causes in it selfe, and subordinating them to that first cause.

And albeit there is but one will in one Essence, yet by reason of the Obiectes and Effectes of good and evill things, wee distinguish the same into ² good Pleasure and Pleasure, for in respect of the good Effectes whereof God chiefly and by himselfe, entendeth the ende and meanes, wee tearme that Will his good pleasure, ² but in respect of the

² Beneficium & placitum.

² Eph. 1. 5.

b 1 Cor.
10.5.

the evill effectes in which GOD indeed chiefly and by himself intendeth the end, yet not the meanes themselves but for the end, wee call it his pleasure. *b.*

This will of pleasure, and good pleasure in God is vnnchangeable, that it can neyther be deceyved nor deceiue: nor bee deceyved, in respect of that secret will, according to which God foreknew, determined, and willed all things from eternall *c.*

c Rom. 9.
19.
Esa. 46. 10.

Not deceiue, in respect of that revealed will: according to which God hath communicated the knowledge & revelation of that eternall will, as much as is necessary for our salvation.

**OF GOD AND THE AT-
tributes of GOD, the Part
CONFUTING.**

*Distinctions for the VNITIE of
ESSENCE.*

The

THe name of God is taken eyther properly and that both essentially and personally, or improperly, & that both by way of Concession. and Imitation, when the Scripture teacheth of false and fayned gods, as also Appellatiuely, and by a congruency when it treateth of gods, not by nature, but in respect of divine gifts and office.

II.

One and three are not opposed privatiuely, because both are truly uttered of God in a diverse respect, one in respect of Essence, three in respect of the persons.

*Distinctions for the TRINITY
of the Persons, and first for the distinction of them.*

I.

THere is one respect of those who are both finite and divisible, who in this selfe same point are distinguished
as

as in persons, so also in Essence: but there is another respect of God whose Essence as it is Infinite, so is it indivisible also, and therefore *Unely*.

II.

Those Actions which are common in cause & effect are distinguished by the bound of the Action or Effect: for the cause of working in things belonging vnto God is the same, and the worke the same, but the manner of working is diverse.

Those names which are given to the persons in the Scripture, some doe point out the persons themselves, some the properties of the persons, and some the operations *extra personarum*, out of the persons.

The Places.

Iob, 14. 9. Ans. It is one thing to treat of the order of the persons among themselves, and another thing of the order of our knowledge vnto them.

Ibidem

Ibidem 10. Ans. Wee badly proceede from the Phrase and manner of speaking concerning the Essence, to that which is concerning the person, for some things are spoken absolutely of the persons in respect of the Essence, and some things relatively in that they are persons.

Col. 1. 15. Answer. There is one Image Accidentall, and another Substantiall.

Secondly for the Coessence of the persons.

I.

It is one thing to treat of the Originall beginning of the Essence, which in things pertayning to God is none, and another thing of the originall of the persons: the Sonne and the holy Ghost, haue onely the originall of person, the one by generation, the other by procession eternall, but neyther of Essence

II.

HE that hath all things, & hath them by nature, & not by grace is not lower

lower then he of whome he hath them
for but one of both respects can be
granted to be of Inequality.

III.

A Sending and obedience take
away equality of power, neither
is he that sendeth, and hee that is
distinguished by properties Essentiall
but Personall.

Places of Scripture.

1. Cor. 8. 6. Eph. 4. 6. God alone
is called Father in Scripture in a double
respect: first oppositely, to the Crea-
tures and counterfeyted gods, not ex-
clusiue to the Sonne and holy Ghost:
secondly, by an excellency, God alone
is so called, to witte, because he is not
from another, nor not in respect of per-
son.

Lue. 11. the Name of Father is
taken sometimes Hypostatically, when
the Godhead within it selfe is described
and the persons of the God-head are
among themselues distinguished, some-
times

Essentially, when the outwarde
works and benefites of God towards
Creatures, and the Church are de-
scribed,

*Distinctions for the Attributes, for
the simplicity of GOD.*

WHatsoever is simple, it is so,
eyther absolutely or by it selfe,
comparatiuely, and in respect of bo-
dies; after the first manner, God is
simple, after the second manner, the
Angels and the Soules are: but if any
composition seemes to bee given to
GOD, it is altogether Acciden-
tal, eyther in respect of the acti-
ons or the Subiects on which hee wor-
keth: or lastly in respect of the Propo-
sition which concerning God is utte-
red.

For the INFINITNES.

GOD by speaking properly is not
in a place, because he is no where
contayned: yet euery where, because he
con-

contayneth and reacheth vnto al thing
not in quantity but in power.

For the IMMUTABILITIE

WHatsoever change seemes to
ascribed vnto God in the scrip-
tures, it is not in God, but in the thing
and therefore when Repentance is va-
red concerning God, it signifieth
the affect in God, but the effect of God
in men.

For the ETERNITIE.

Somewhat is sayed to bee Eternal
Seyther properly or Analogically
Properly, which by Nature hath nei-
ther beginning nor ending: Analogi-
cally, which having a beginning by
the grace and power of God, hath
an end, after the former manner God
is eternall, after the second, the An-
gels and the Soules.

For the KNOWLEDGE.

THe Act of Knowledge in God, is indivisible, wherefore neyther foreknowledge, nor remembrance are not incident vnto God, but in respect of vs.

For the POWER.

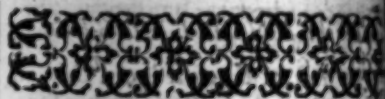
Power in God takes away all that, which is eyther of finite power or want of power.

For the WILL.

THe Will of God is eyther absolute, or Conditionall, neyther are there contradictory Willes in God, fith the things and persons are both alike, or after the same manner.

The end of the First Booke.

THE



THE SECOND
BOOKE OF THE
first Part of Holy Di-
VINITY, that is of the
Workes of GOD, or the
Causes of our Sal-
vation.

CHAP. I.



After that we have treated of the ~~of~~ of holy Divinity, we must consider concerning the partes thereof.

Now the partes of Divinity, according to the consideration of the end and of the meanes to the end, are two, the one of the causes

ses of our salvation, and so of the works and Effects of God: the other of his Subject, to witte, of man, and of the diverse state of man for, salvation which is the nearest end of Divinity, is considered two wayes, both in it selfe, and the causes thereof simply, as also by relation vnto the Subject, vnto which it was ordayned: for which respect it is diversly modified (or measured) according to the manifold condition of the Subject wherein it is.

The workes of God, of which wee must treat in the first part of Divinity, are of two sortes, *Inward* and *Immanent*, *Outward* or *Going out*; those are in the very Essence of God by an Internall and Eternall Act: these passe from (or goe out of) God into the Creatures, by an externall and temporall act: of the first kind, is Predestination: of the second, if you respect the workes of Nature, is Creation and Providence, if of Grace, Redemption, and restoring againe.

OF PREDESTINATION

The Part Confirmative.

CHAP. II.

Purposing to speake of Predestination, wee must declare first what Name it is, secondly, what thing it is.

Whereas to Predestinate, is to appoint and ordayne things to their ends, according to the manifold respect, & consideration of those ends; it is wont to be taken diversly among the Doctors of the Church.

Now the ends generally, to which things created are ordayned, are two: the one, is that to which things are carried by the order of nature, or according to nature, by the ordinance of God: the other is that which exceedeth the proportion (or measure) of the created nature, and respecteth the state of man

out

a Rom. 8.

29.

Eph. 1.5.

out of this temporall and naturall life :
the one, of the Schoole-men is called
Proportionate, the other *Superexce-*
dens.

In respect of the former end, Pre-
destination is a decree of God, or a
iudgement of Gods vnderstanding, as-
well in generall of all thinges created,
b as in speciall of all Creatures reasona-
ble, which were to be put over to their
certaine end. And in this signification it
is also of others called Providence, and
by vs was sayde to be a kind of those in-
ward and immanent actions of God, in
respect of the latter end. Predestination
is taken two wayes c Synecdochically,
even as the state of man out of this natu-
rall life is two-fold, eyther commonly
or Improperly, for the eternall decree
of God concerning men to bee saved or
punished, or singularly and properly,
for the A. & of decreeing vnto eternall
salvation; which was in the minde (or
vnderstanding) of God : and in this
signification wee take Predestination in
this place.

b A. & 4.
28.

c Synecdo-
chic.

This Predestination is to bee discerned two wayes or by two degrees, first in it selfe, and the causes thereof simply : secondly, oppositely vnto the contraries of the same.

Predestination therefore is an Act of Gods good pleasure, whereby God from everlasting purposed in himselfe, out of the vniversality of Creatures to make some and certaine of them partakers of his grace & glory in Christ to his prayse and their salvation.

The Primary Efficient Cause of this Predestination is God, in whome, and from whome the very Act of Predestination is, as it were from his diuine vnderstanding, and in it fore-shapened altogether (or alwayes) going before all things and causes: 4 secondly, Impulsive, which is the benevolent (or well-willing) affection of the Will of God in Christ, which in Scripture is called the *good pleasure of the Will of God* c.

And this act of Gods good pleasure, which in God is simple and vniforme, according to our humane manner of vnderstan-

d 2. Eph. 1.

1. 5.

Rom. 8. 29

1. Tim. 1.

23.

c Eph. 1. 5.

derstanding hath two, as it were distinct Predestinations: the former is of the end, the latter of the meanes vnto the end: that distinctly we vse to call election or fore.knowledge: ^f but this by a common name, purpose & and Predestination, but both of them is a fore-ordnance from everlasting, before all things, and the causes that were in the things^h.

The matter of Predestination, or to speake more properly, the Object is man, who out of the common nature of his kind, was to bee lifted vp or advanced: Of this object according to that double respect of the act of Gods purpose, there ought to be a double consideration; for if you respect the fore-ordnance of the end, man commonly & absolutelyⁱ is the matter of Predestination: but if of the means vnto the end, man is, who was to perish of himselfe, and in himselfe & guilty in *Adam*^k. The forme speciall indeed and proper is an adoption into Sonnes by Christ,^l but commonly that whole manner of order in respect both of decree and execution.

f 1. Pet. 1.

2.

Rom. 9. 11

8. 29.

g *Prothe-*
sis.

h Rom. 9

19.

Act. 13. 48

Rom. 9. 11

& 11. 6.

i Rom. 9.

20. & 11.

35.

k Egi. 34.

16.

Rom. 9. 22

1. The. 5. 9

1 Eph. 1. 5.

m Rom. 8.
30.

In respect of Decree, the order of degrees^m is this Fore-knowledge, by which God fore-knew them that were to bee Predestinated : afore appointment, or a determining purpose, by which God hath fore-determined the Predestination of them, that were fore-knowne, both by electing them from everlasting, and by preparing for them elected grace in the present world, and glory in that to come.

n Rom. 8.
30.

In respect of Execution, the order of degrees is this, an effectuall vocation, ⁿ Iustification, and Glorification, that is, a gracious beginning proceeding together with a glorious perfection of divine blessings, by the perfect coniunction of Christ (or by the perfectioyning of them together with Christ.)

o subal-
terna.

p Eph. 1.6

The End Remote is Gods glory, the ^o meane (or indefinite, indifferent) End is that we should be holy; the last end is life and glorification P.

And this is the manner of Predestination in it selfe, and the causes thereof simply: wee must now consider of the

the opposites and contraries of the same.

Of these although there bee a diverse respect, yet Sinecdochically, it is wont to bee signified and shewed by the common name of reprobation: in which significatio it is distinguished both from eternall Predestination, which abusively is called Reprobation, as also from that part of Gods decree, which eyther Logically is called *Non Election*, or Theologically a *passing by*, & which properly is called Reprobation.

But forasmuch as being opposite to Predestination whereof wee have treated, it signifieth that whole fore-ordnance and maner of order vnto the end, wherevnto the Reprobates are appointed, of it we must speake in the first signification.

Now Reprobation is an Act of Gods pleasure (or decree) whereby God from everlasting hath purposed in himselfe, to passe by the greater part of the Vniversality of Creatures, as touching the communion of his healthfull and super-

q Preteritio.

naturall grace and glory, and the same also before hand to condemne, that were not like to abide or ^{continue} in the integrity of their first originall estate, according to his iustice, for their finnes to the setting forth of his glory.

The Cause Efficient of this reprobation: first principall is God; second, impulsive is his owne pleasure and will.^r

r Pro. 6.3

Eph. 1.11.

Prou. 16.4

But this act which in God is simple & vniforme as touching vs, in respect of the order vnto the end, ought two waies to be considered and distinguished: for there is in God first an act of ^c passing by, called of the Schoolemen, a *Reprobation*, *Passive* and *Negative*, before all thinges and causes that were like to be in the thinges, or from the thinges, whereof no other reason, eyther can be giuen, or ought to be sought, besides the pleasure and will of God^r. Then there is an Act of the preparation of punishment, or fore-condemnation from everlasting, ^u called of the Schoolemen *Affirmatiue* and *Active* Reprobation before all thinges indeed, but not before

(Preteriti-
onis.

r Rom. 9.

11.12.13.

Mat. 1.23.

u 1. Thef. 3

9.

Rom. 6.13

before the causes fore-known, and considered to bee like to bee in the things or from the things: but it is a respective Act of sinne, as the necessary Antecedent, because as God in time iustly punisheth, and condemneth man for sinne: so God also from everlasting hath iustly decreede to punish man, and fore-condemned him, by (or from) the * supposition of sinne.

x Ex Hypothesi.

The matter of Reprobation, or rather the right object, are all and singular Reprobates, and the condition of this matter or object, according to that double respect of the Act, ought two wayes to bee considered: for as touching that former Act of God and passing by, the matter of Reprobation is considered to bee Man in generall, without any respect of any quality, 7 but as touching the latter, which is of Predamnation, or appointment vnto punishment, the matter of Reprobation is man, in that he is a sinner, or for his finnes to be punished, by the necessity of Gods iustice *.

y Rom. 9.
13.

z Eph. 2.
3.5.

The

The form special is indeed, the not appointment of the into the adoption of Children, but in common, it is the whole manner of order vnto the end, in respect of both the Acts, to wit, both of Preterition and Predamnation.

Of Preterition, whereof this is the manner of order, Prescience or foreknowledge, not that which is of special affection and good wil, but that of vnderstanding and knowledge in God, which otherwise is also called in the Scriptures, the *Purpose of God*, & whereby God foreknew them that were to be reiected, both who, and how many they should be: fore-appointment, by which hee hath determined the Reprobation of them, that were foreknown, in not choosing them by a speciall love in Christ, but in leaving them to themselves in their owne nature, which fore-appointment is wont to bee signified sometime by the name of Preordaining, sometimes of coagmentation, and sometimes of hatred.

a Rom. 9.

2. 21

Of Predamnation and the execution thereof

whereof, this is the order, a iust forsaking, which is cyther of triall, God or giving his grace, ^b or of punishment, God taking away all his saving graces, and delivering them into the power of Sathan ^c.

Hardening, and those things, which are to accompany ^d the same, even unto the guilty condemnation of man, which of some are called the Effectes of Reprobation, but more fitly and truly the Consequents or degrees of order unto the end.

The end of Reprobation first remote, is the setting forth of Gods glory: ^e second the meane (or Indifferent) end, the declaration of the liberty of God: ^f the last and neereſt, the execution of his iustice, in the punishment of the Reprobates.

OF PREDESTINATION.

The Part Consuting.

I.

Solutions or distinctions for the cause Efficient: Predestination signifieth

two

b Rom. 9.
21.

c Ioh. 13. 2.
1. Thes. 2.

9 10.
d Rom. 9.
18.

e Rom. 9.
21.

Rom. 9.
21.

g Rom. 9.
23.

two thinges; the determination of the end, and the ordinance of the means vnto the end: of both the first cause is p^ro-
pulsive, is the will of God.

II.

Predestination is eyther taken specially, for the Predestination of the Saints, and differeth not onely in the thing, but also in the manner, from Election: or more generally, for the fore-appointment of order vnto the same end: in which signification, the three partes thereof may be put, to wit the appointment of the beginning, the means, and end.

III.

Reprobation is taken eyther Negatiuely, for not Election or affirmatiuely, for the preparation of punishment.

IIII.

It is one thing to treat of the first act of Predestination and Reprobation, which is Gods decree of choosing and not

choosing, or passing by, which is
 absolute; and another thing to treat
 the second, which is respectiue, of
 choosing indeed, vnto the means, where-
 the cause is in God onely, but of
 choosing vnto sinne, whereof the
 cause is in man, but the ordination from
 God.

V.

The second Act of Reprobation, or
 the ordination vnto punishment is
 distinguished into that which is simple,
 and compound, or comparative; the one
 that whereby one is ordayned vnto
 punishment; but the other, whereby in
 an vnequall condition, the one is more
 than the other: the cause of that with-
 out God supposeth the merite of man:
 but of this without God, no reason can
 be given.

The Places for faith fore-seene.

3. *Thes.* 2. 13. Ans, The conclusion is
 of no force from the cause of salvation
 instrumentall, to the cause of salvation
 efficient.

Act.

Act. 23. 48. Ans. There is a
Consequence from the state, manner
and condition of the persons which we
are led to the causes of Election, either
impulsive or meritorious.

Rom. 8. 29. Answer. The Pre-
sence or fore-knowledge of God, is
the Consequent, or the Effect of this
but the Antecedent: neither doth
signifie in the place cited, a fore-seeing
of the beginning; but the speciall love
of God: but the fore-knowledge of
probation is one, and that of naked
presence and knowledge is another.

Heb. 11. 6. It is one thing to treat
of the first cause of Election, and another
thing of the meanes: and subordinate
causes: for faith is the proper and
only Instrument of our Iustification
and reconciliation with God, of which
mention is made in this place.

Rom. 11. 20. It is one thing
to treat of the perseverance of the
Saints, but another thing of the election:
neither ought those which are the
meanes to be mingled with the Cause.

and beginnings.

Places for good Workes.

Rom. 8. 19. The Conformity of the Image of the Sonne of God is the consequent of Predestination, but not the Efficient & meritorious cause thereof, and those words which are to be expounded according to the sense of the apostle, by the vnderstanding of the Verbe Substantiue (Were) ought not to be taken in a contrary meaning.

1. Tim. 2. 20. to treat of the seales of faith, which of the Apostle are reckoned to be two, the one Inward, the note (or knowledg) of diuine approbation; the other outward, the avoiding of iniquity; of which the Apostle speaketh in this place, as also to treat of the cause and beginning of our saluation and election are things diuerse.

Apo. 3. 11. 4. It is one thing to treat of the crowne of Ministrie, and another thing of the crowne of eternall life, and the worthinesse which in scripture

ture is attributed to the elect, is not of naturall excellencie, but of meetenes or fitnessse by God given freely: also there is one by inherence in the faithfull; and another by imputation: of which mention is in this place.

Distinctions for the matter.

I.

THe matter of Election is called Equivocally, eyther *Ex qua*, out of which, and it is the counsel of God: *Circa quam*, about which: and it is man, or in which, and it is Christ, as the Mediator.

II.

MAn is considered eyther *Commonly*, without any consideration of the qualities, or *Singularly*, as he is a Sinner; after that manner in the first Act of Election and Reprobation: but after this in the second.

III.

The number of the Elect, and Re-
probates, the person numbering,
and numbered is certaine, though both
be not certainly knowne vnto vs.

For the FORME. ;

I.

The Forme of Predestination consi-
steth in two things, in the Action,
and manner thereof: the Action is A-
doption: the manner is in Christ, in whom
as in a bond lying betweene, the vnion
of vs with him was made.

II.

Purpose, Prescience, Predestination,
are distinguished in God, not by
time, but by order: Purpose signifieth
the whole counsell of God: Prescience
the first degree thereof, Predestination
not only them, but also those which de-
pend on them,

III.

Decree together with the execution
therof, as they ought neyther to be
H confoun-

confounded or mingled together, nor plucked asunder: so it is needefull they should bee ioyned together, and distinguished: all which distinction is from that, which is the latter, & from the manner of the thinges effected.

OF CREATION

The Part Confirming.

CHAP. III.

THat sorte of Divine Actions immanent, wee haue already declared in the doctrine concerning Predestination: now by order wee passe to Gods actions externall.

Of these, according to the double object, there ought distinctly to be had a double respect, and notice: for those divine actions, which passe over vnto the Creatures, doe eyther belong to this common nature, the com-
mon

mon beginning of things naturall; or to speciall grace, the speciall beginning of things supernaturall, vnto the communion whereof, Man is to bee advanced.

Those which concerne Nature, men distinctly consider to be eyther that first beginning (or springing vp) as it is ^a in the doing (or making:) or the conservation of the same, as ^b it was already done (or made): that wee are wont to expresse by the name of Creation, but this, by the name of Providence.

*a In fieri.
b In /alla.*

The Worke of Creation is known of vs two wayes; the one common according to the common consideration of all things which were created, even as the generall, and every speciall of them haue their proper conditions in nature, which were effected, since that first vniuersall beginning in the very time of Creation: the other particular, according as there is a singular respect, and expresse marke of the same: the first manner properly belongeth to Divinity. the second, to the science of things Na-

turall.

Creation therefore Theologically, is the first bringing forth of Nature, and of things in nature done (or made) by God in the beginning of time, and finished in the space of six dayes, vnto his owne glory, and the salvation of the Elect.

The Cause Efficient of Creation is God: for the things created were not by one vnderstanding conceyved, and by another procreated, as the *Valentinians* thought; not by another Nature, which *Cerinthus* calleth one while, the *Wombe*; another while, the *General Worke*, not by the Angels, as the *Symonians* deemed: not by their peculiar spirites, called *Dæmones*, as the *Philosophers*: Lastly, not by Fortune, as *Epicures*; but by God they were produced and disposed: which beside the Scripture, eyther the distinct workings of the three persons, or the nature or maner of the Creation, or lastly, the manner of beginning doth conuince.

e Psal. 33.

9.

Esa. 40. 18.

The

The persons working in the Creation are, as the Causes : first, the Primordially Cause is the Father, ^d the working cause is the Sonne, ^e and the perfecting (or finishing) cause is the holy Ghost ^f.

d Act. 17.

24.

e Col. 1. 16

Ioh. 1. 3.

f Gen. 1. 2.

Psal. 33. 6.

The manner of Creation is twofold; the one by the bringing forth of things, the other; by the most wise setting of them in order, & both of them is from God, eyther immediately or mediate. The consideration of beginning is, that it should loue singularity; and there can bee no vniversall first thing, vnlesse it bee one, neyther one vnlesse it be God.

g Iob. 9. 8.

Esa. 40. 12

The matter of Creation ought to bee distinguished two wayes, according as there is one creation primary & immediate, & another secondary, and mediate.

There was no primary matter of creation, neyther with God coeternal, nor of God existent, or as a materiall cause put or spread vnder the work of this creatio: for God gaue not immediately the beginning of nature by nature, but by him.

h Psal. 33

9.

Rom. 4. 17

Heb. 11. 3.

selfe: & for that he is of infinit power he necessarily excludeth all matter; wherefore out of nothing, as it were the bound, God brought forth ^h nature by his owne power.

Of the second and mediate Creation, the matter is two-fold: the first, and that which springeth from the first.

Of the first matter there is a double knowledge: the first in the pureness of it owne nature absolutely, and by it selfe: the other with a respect vnto other things, as the beginning & first subiect, of which things are made and consist. In both notions it is described of *Moses*; first, as touching the substance, in that it is partly earthly, & partly watery; for here vnto tend the names of earth and water: Secondly, as touching the quantity, in that it is a ⁱ huge heape, and yet not onely a ^k worke of manner (or fashion) but in very deed, a Being layde (or spread) vnder all things: Thirdly, as touching the quality, in that it was darke, & obscure, which the Spirit of God lay
vpon,

i *Jugens*
moles.
k *Plasma*
rationis.

upon 1.

The matter of the Secondary creation, to witte, being that, which of the first sprung, is wont to be shewed by the Name of Nature by the Philosophers, as by the names of heaven and earth in the scriptures. ^m.

For of the thinges drawne forth of that first matter, there are two sortes plainly differing between themselves, although Analogically, they are referred to the common respect of one kind: for some are Compound, Elementall, and Materiall in this world, which are manifested by the name of Earth: other some are Simple and Immateriall, above this world, in the heavenly places, by God set in order, which are made knowne by the Name of Heaven.

By the manner of them a two-folde Nature is made: to witte, an Inferior, and Superior: the one is considered in this vniversallnesse of thinges naturall, in which man also is: the other in the vniversality of thinges, put above the

H 4

nature

1 Gen. 1. 1.
2. &c.

m Psa. 124.
8. & 134.

3.
Esa. 37. 16.

nature of this world, in which also are the Angels: the truth and manner of both may more conveniently be concluded by the forme of Creation.

The Forme of Creation, to wit, of that which is Primary, is both that hidden force of divine Power, put into that first matter, according to the being and conditions of the same: as also the Externall, Immediate, and instant bringing forth of the matter, & the state thereof, without shape and order: But, of that which is Secondary, the Forme Internall, is that common and hidden nature of the whole frame, which God hath imprinted into all things after a common meane and manner: but the externall, whereof speech is here, is that powerfull bringing forth of all things, out of the first matter in the beginning of time, by the space of sixe dayes, as also the most godly disposing of the same, both in themselves, and among themselves ^a.

n Gen. 1.
per totum
caput.

Now, the truth of this bringing forth,

forth, and disposing is two wayes discerned, according as the Nature of the thinges brought forth and disposed, is two-fold: the one is Inferior, or elementall & materiall: the other, superior, simple and Immateriall °.

Of this Inferior Nature, there are two parts; Elementall, and Ethereall.

The Elementall part, is of bodies, by their Nature, subject to change, below the Region of the skie, whether they be simple or compound.

The Simple Bodies are the Elements, the beginnings of things compound, which in a most godly & most convenient order were at first created. The compound bodies were compounded eyther of two elements, or of three only, or of all the fowers: those are called imperfectly, these perfectly, mingled. Of these, some are without life, some having life; those which have life, are eyther onely growing as Plants, & or growing & feeling, as the brute beasts: or lastly, growing, sensible & reasonable, as man of whome wee shall speake, in the third

o Heb. 1.
10.

p Ge. 1. to
v. 10.

q 1 Gen. 1.
11. 12. 13.
1 Gen. 1.
10 11.
1 Gen. 1. 18

third booke of this Institution.

Of the part of this Inferior and Etheriall Nature, there are two sort of Orbes (or Spheres) with starres, and without starres.

Those with starres, are both the moueable Firmament every way shining, with the thicker partes of the Sphceres, as also the skie of the Planets, contayning in compasse thereof seaven Orbes ^r.

t Gen. 14.
15. 16.

Those without starres, are both the Superior Orbe, or the *Primum mobile*, which turneth about in compasse all the Inferior partes, as also the inferior Orbe which is in the syrie skie.

Of the superior or super-celestial nature, there are two partes, the one contayning, which *Empyreum*, the first and vnmoueable, in Scripture called the ^m Heaven of Heavens: the other contayned, which besides the blessed Soules, of whome wee will speake about the end of this Institution, are the Angels: of whome in the Scriptures, a description is expressed, both in a generall

u Aa. 1. 11
Eph. 4. 10.
1 Chr. 16.
14.

nerall and partticular manner.

In a generall manner, as touching their Essence: for they are things truly subsisting, or * spirituall substances incorporall & indivisible; as touching the properties of their Essence, Internall, they are indued with vnderstanding and will, and according to theyr owne naturall perfection, being opposite to thinges corporate, they are simple substances: but externall, in propriety of nature finite, in place definite, the Administers of, God their Creator 7.

By a partticular manner, they are discerned, eyther as they are good, or else as they are evill.

Good, who continued, and were confirmed * vchangeably in their naturall dignity, wherein they were created by the speciall grace of the Creator, whose worke and office is to serve God, and men after God, eyther immediately in respect of their owne nature, * or mediately by dispensation of the assumption of bodies, eyther hu-

* Psa. 104.
4.

y Heb. 1. v.
vlt.
1. Ring 2 a
10.

2 Mat. 18.
10. & 31.
30.

1 Mar. 6.
10
Psal. 103.
30. 31.

b Gen. 13.

2.4.

Heb. 13. 2.

Mat. 28. 3.

e Eft. 6. 1.

Ezec. 1. 1.

2 Kin. 1.

d Io. 8. 4.

Iud. ver 6.

Iob. 1. 11

1. Pet. 6. 8

b humane, or fiery c.

But evill, who from that their natural dignity, freely & maliciously sell: whose worke is, being proper and voluntary, both to worke evill of themselves, in themselves, and by themselves, as also to tempt, and induce other to the working of the same: d but being improper and not voluntary, it is to serve God, & to retrain and yeelde all their power, whether illuding, or lying, or active, and effectually, vnto his own will, so, as they can vse the same, neyther otherwise, nor to any other end, then God most wisely hath decreed e.

e 1. Kin 12

10.

Iob. 1. 6. &

2. 1.

f Ge. 1. 31.

Psal. 101.

24.

Prou. 16. 4

g Gen. 1.

28.

Psal 8. 7.

Heb. 2. 7. 8.

The End of Creation is two-fold, the furthest & highest, is the glory of God the worker, in his goodnes, wisdom, & power: for the faculty (or vertue) put into the things commendeth: f his goodnes, the order of them his wisdom, & the manner of both his power: the neerest end is of the worke, that all things by their vses should serve for the Salvation of the Elect.

of

Of CREATION, the
Part Confuting.

Distinctions for the Cause Efficient.

I.

Creation is sayed to bee eyther properly, concerning the work of the first bringing forth of thinges, or Metaphorically, of those thinges or works, which are of no lesse vertue and power: both wayes it is attributed to God alone.

II.

Those thinges are created, which are made of no substantiall and materiall beginning: but those thinges are generated, which are made of a fore-being matter: the Creation of God is by himselfe, but the generation of nature next after God.

III.

No thinges being apt to generation or corruption, which are brought forth of God, by second causes coming between are properly sayed to be created: because to be created, is immediately to be brought forth of God.

Crea-

IIII.

Creation is two-folde, Active and Passive: the one sayeth, that there is a divine Essence, and that the Creature cannot exist, vnlesse hee put the case, that there is a divine Essence: the other sayeth that the Creature was really brought forth by God, and noteth withall a creating Essence,

V.

TO Create, and to make, differ, because that more strictly taken, signifieth, of nothing to make somewhat: but this more generally importeth not that onely, but also to bring forth somewhat out of a matter, lying and being before.

VI.

The thinges themselves, and the nature, & substance of them ought to be distinguished from the evil, that comes vnto them, and from the Accidents of the thinges and substances.

For the MATTER,

I.

THere is one respect or maner of the Primary Creation, another of the secondary: wherefore that generall *Alarime* of the Philosophers, of nothing, nothing is made, may be fitted (or applied) to the estate of bodily things, but cannot bee opposed to the Creation.

uclaffian

II.

Nothing is sayed to bee eyther priuatiuely, or Negatiuely: Negatiuely, of the Primary Creation, Priuatiuely of the second.

For the FORME.

I.

The signification of beginning is threefold: for it pertayneth eyther to the time or to the thinges and causes: or lastly to the order: but it is taken

ken in the first signification, when we treat of the beginning of Creation,

II.

Those things which of *Moses* are written down of the forme, and order of things created, are not to be taken Allegorically, but Physically, (or Natural'y.

OF PROVIDENCE,

The Part Confirming.

CHAP. III.

And this is the beginning, both Primary & Secondary, of things created according to their nature: now followeth the powerfull conservation of the same, and the most wise ordering of them unto their end, which by the use of the Scripture, and the Doc-

tors of the Church, we call *Providence*.

Now, whereas a double part of this Providence is wont to bee discerned, and distinguished: the one of decree, according to the eternall fore-knowledge, and fore-appointment of all things in God: the other of Execution, according to the externall Administration of the same in time: and whereas also the consideration of the former properly pertayneth to Predestination; which is a kind of Gods operations *Immanent*: wee in respect of this latter, doe here consider, and treat of Providence, properly so called.

This *Providence* then is an outward and temporall action of God, whereby he keepeth all and severall things, which are; and disposeth all, & severall things which are done, to that end, which hee hath determined according to the liberty of his will, and that to the end, hee might in all, and severall things be glorified.

The *Efficient* Cause of this Providence or government is the same, which is of

a Psal. 32.
13. 15. &
139. 78.
Ioh. 12.
34.

Creation, fith the one, and the selfsame beginning is of both: from & by which all things proceed & are conserued, to witte, God the Father, Sonne, and holy Ghost^a.

The Father, or the loue, and goodnes of the Father, is the first beginning cause. The Sonne, in that he is the wisdom, and word, is the working cause^c.

The holy Ghost, in that hee is the vertue and power of the Father, and the Sonne, is the finishing cause.

b Psal. 94.
8. Mat. 10.
29.
Ier. 10. 23.
Prou. 6. 19
Esa. 45. 7.

The nature of God teacheth this, whose presence, power, & operation, the scripture comendeth in both works: ^b ~~common~~ *Nature* testifiyeth it, which as the common Instrument of God being stirred by that vniversall beginning, stirreth, and being moved, moveth it selfe, and al things according to it selfe. *Our nature* together witnesseth and feeleth it, because as in himselfe we haue our being, so in himselfe also, we liue and are moved. ^c

c Aa. 17.
28.

And the operations of this efficient cause are according to degrees distinguished; now they are distinguished by a threefolde

folde order & maner. The first is of *Con-*
seruation: the second of *Governing*: The
third of *Ordaining* to the end: of which
more at large in the formall cause of
providence. The Matter, about which
Providence is imployed, according to
the twofold consideration of the things
which are subiect vnto it may be distin-
guished two wayes: one way in respect
of those things which are, another way
in respect of those things which are don,
for after both wayes & respects, all and
severall things are ruled by Gods provi-
dence. The things which are, ought three
wayes to be distinguished, first, accord-
ing to their nature: secondly, according
to their Accidents: thirdly, according to
their vse. Of the nature of things, whe-
ther it be that superior, or inferior, wher
of wee treated in the place of creation,
there is a double knowledge: the one
common, and according to their natural
form or kind: the other singular, & acor-
ding to the ^d things theselues, as they are
indivisible. The Accidents, whatsoever
they are, are either of common nature in

d *Indivi-*
dua.

f. *Aguata.*

its beginning & perfection, or of singular nature in the defect and condition thereof, f besides the course of nature.

Of things according to their use, there is a twofold distinction: for eyther they are the ends, or the means vnto the ends: but the ends are, some furthest off, and some intermediate vnto the same: the meanes are severally known two waies: first, after the manner of doing: for some are ordinary, some extraordinary, and both ordained to their proper ends. Secondly, by the quality, and essential condition of them: for some are necessary, and some contingent.

g. *Ex Hypothesi.*

Of those which are necessary, there are two kinds: for some are by themselves absolutely necessary, by a necessity of the Consequent, as they call it; and some by the cause from a \S Supposition by necessity of the Consequence.

Those which are absolutely necessary, when we treat of things created, we distinguish by two degrees. The first is in the first and common beginning of nature; first by themselves, and by all things

things necessary, as when wee say, that twice two is foure, which vnnchangeably, and by an infallible necessity are true. The other degree of necessity is from nature, out of it owne inward beginning, whether materiall, as when we say, that every thing compounded of contraries, must necessarily perish; or Formal, as when we say, that the fire necessarily burneth.

Those, which are necessary by supposition, or by necessity of condition, or consequence, doe put one a necessity, eyther from the inward beginning, or from the outward, or from both together. Things contingent are those, which may be, or not be; such as properly happen to every *Individuum* (or singular thing): for the power is the matter, which is capable of things possible (or contingent,) and the matter is of every singular thing, and of every *Individuum*, which are limited in their owne matter.

And this is the maner of those things which are: now those things, which are

don or the actiōs, are distinguished two wayes, by their *beginnings* and *qualities*; By their *beginnings*, because some actiōs are from a common beginning, and are called Naturall, which eyther nature by it selfe effecteth, neyther is the action of will required for the same, as to live, to quicken, &c. or effecteth them with the action of naturall will, as to eat, drinke, &c. other some are from a singular beginning, and are called Voluntary, which our will Intellectualue effecteth, not led by the instinct of nature, but by the rule of reason, whether by advise or deliberation, from which is the will elective, or by an vnadvised motion, from which is the Will by a cause.

*Voluntas
per causam.*

By the qualities, because some are good, some evill: that which is the goodnes, or evilnes of actiōs is discerned both by their own cōmon condition, according to the beginnings in actions naturall, and by a singular manner, according to the speciall kinde, and circumstances in actions voluntary: and all, and every one of these, as well those which are

are, as those which are done, bee subiect to Gods Providence, by wayes both common and singular, as in the explication of the cause ensuing shall bee declared.

The Forme of Gods Providence, is that perpetuall Act of directing all and singular things vnto their proper ends: which act ought two wayes to be considered and discerned, to witte, common and singular; by the one, according to the diuers degrees of that act of Gods providence, by the other, according to the singular nature and condition of the subiects vpon which it worketh.

The Act of Gods providence is generally discerned by three degrees, the declaration whereof is very necessary, for the vnderstanding of this doctrine.

The first degree is of Conservation, whereby all and severall thinges are ordinarily sustayned in the same state of Nature, and naturall properties, in which they were created.

This conservation according to the

distinction of things, which either are or are done, is both of Existence, and of power.

The conservation of Existence, is the continuance of the substance of things, which had their being by creation, whether they be of a whole speciall kind, or of any *Individuum* ^h.

h Psa. 19.
11. & 104
19. 10. &c.

The conservation of Power is, whereby God sustayneth and moveth the proper powers of every Creature, which pertain to the operations and perfections thereof, by a singular ⁱ beginning, which in things involuntary, is a singular nature; in things voluntary is will.

i Job. 14. 4
Heb. 9. 7.
Psal. 134.
2. 3.

Both of them is from God, as from the vniversall beginning, on whom the beginnings, both common and singular, of things and actions doe depend. In which dependency two things are to bee noted; the one is that the same first beginning of the conservation of things doe so worke in the inferior beginnings, that it detracteth nothing from them, but ordinarily leaveth their Actions perfect: for God so orde-

recth

reth all thinges, which hee hath created, that hee suffereth them also to exercise and doe their owne proper motions: The other is, that, that first beginning worketh by those which are inferior, after the manner of those Inferiour: for as oft as many causes Coordinate (or together ordained) doe befall; the last effect followeth not the first cause, by necessity or contingence, but the neereſt cause: Hence is that rearm, Fate (or Destiny) natural, ſo termed by Chriſtians, which is a courſe and order of naturall cauſes, depending vpon the firſt cauſe, which vnleſſe they be hindered by the ſame, of their owne power, & nature bring forth the ſame effect.

The ſecond degree is of Governing, whereby God, in whoſe power is ſupreme authority, diſpoſeth of al thinges, conſiſting in his own power, ruling the ſame according to the liberty of his owne will.

Of this Governing, there is a threefold conſideration; the one conſiſting in Commanding, the other in Doing; the

the third in not Doing, which they call Permitting: the first verily is of *Doctrine and Right*, and therefore not proper to this place, the other two, properly respect the action of Gods providence: the Action therefore of God governing is two-fold; the one performing, the other permitting.

The Action performing is that which of the Grecians is called (*Foreknowledge*, according to good pleasure) whereby God effectually performeth in all and severall things, that which belongeth to his owne work. Now hee performeth whatsoever is good in Nature, both common and particular, as the universall beginning of Nature.

The Action permitting is that which of the Grecians is termed (*Foreknowledge according to permission*), whereby God forbiddeth not the Actions of others; but permitteth to the will of the doer, the manner of them: Of this Permission, there are in the Scripture two kinde: the one is of
a per-

they call a permission,) Simple, and Absolute, when GOD permitteth simply that, which hee might simply, and immediately hinder; as when hee permitted *Adam* to fall: the other * by Supposition; when God after a humane manner tempereth his permissions, according to the condition of men: such permissions as these, are very many in the Olde Testament: both are in God from his owne will, and are moved to the end, which the will of God hath fore-appointed.

k Ex Hypo-
thesis.

The third Degree of GODS Providence, is of ordaining, whereby God by his admirable Wisedome bringeth all thinges, though most out of order, unto their due order, and proper Ende.

In this ordaining, three thinges concurre; the appointment of the End, the disposing of the means unto the end, and the directing of the meanes disposed.

The appointment of the End: because

cause God limiteth as all Subiects with their formes; so the motions of the forms with their ends, whether proper or nearest, which are of things according to their own nature or that last, or furthest end, which is above nature, to witte, Gods glory, to which all things tend by Gods ordaining.

This supreme end of thinges, though according to perfection signified, is one onely: yet according to the manner of signifying; which manner is from the objects, it is two-fold: his most powerfull Justice, and Grace, which God haue the respect of chiefest good.

Vnto this double End, there is a double disposing of the meanes, according as there is fitly laied down by the schoolmen, a double intent of God the disposer: the one by it selfe; chiefly, or first intended; because as well it selfe, as all things vnto it selfe are intended: the other by it selfe intended, but not chiefly or first: because it selfe indeed is intended, but not all thinges therevnto: the intent, after the first way, is Gods
grace,

face; after the second, Gods iustice.

The directing of the means disposed, an effectuall bringing of them along unto the end, by the knowne meanes of Gods wisdom, whether revealed or hidden: now this directing of the means neyther by it selfe, or by accident.

And this is the manner of generall providence; which being layed downe, there is a more easie way and method, unto the particular meanes thereof, according to the particular nature of the Subjects.

For first of all the nature of thinges, whether generall or particular, is subiect to Gods providence, according to al the meanes both of appointment, governing and ordayning: ¹ for the appointment, governing and ordayning of thinges naturall, so farre extend themselves, as the ^m causing of the first agent extendeth it selfe: now it extendeth it selfe as farre, as vnto all ⁿ beings, not on ly as touching the beings of speciall kindes, but also as touching the ^o particular thinges themselves: neyther onely

1 Mat. 10.

29.30.

Luc. 12.6.

7.

Pro. 16.33

m Causali-

tas.

n Entia.

o 1^a divi-

daa.

only as touching the beginnings of things incorruptible, but also of things corruptible.

Secondly, the Accidents of Nature, whatsoever they are, which are of common Nature in their own perfection, are subject to Gods Providence, after the manners already remembered; but those which are of particular Nature in their defect, are subject to Gods Providence, after the manner of Governing, and Ordaining P.

p Gen. 37.
28.

Iob. 1. 21.

Esa. 10. 5.

6. &c.

Act. 1. 23.

Rom. 8. 28

Thirdly, all ends of things whatsoever, whether meane or supreme, are appointed, governed, and ordained of God.

Fourthly, those which are meanes, whether they be ordinary, or extraordinary, the first cause useth even them, according to their owne Nature, by appointing, governing, and ordaining them.

Fifthly, concerning things necessary, and contingent, (that we may see therinto, and in few wordes expound the more

more difficult points thereof three things are to be noted.

First, that the Nature and naturall properties of things, as they be, are from God, and that therefore according to the maner which God hath put into things, they are subiect to Gods providence. And thus stands the maner & nature of things, that some be necessary, some contingent; those, (the order whereof betweene the Cause and the Effect, is vncchangeable) eyther absolutely by themselves, and of their owne Nature, or by Supposition and relation to the Causes proposed; which neverthelesse, may eyther not be, or be changed: these, the order whereof, is mutable into both partes, of it owne nature indefinite, such as are the things of nature, or thinges particular, which haue the conditions of mutability, and contingency infolded among themselves, & in themselves.

Secondly, that it is an effect of Gods providence, that any thing happeneth by what manner soever, whether contingently, or necessarily: and therefore that

q Iob. 10
10. 11.
Exod. 15
26.
Pl. 105. 37

that fallieth out necessarily, which Gods providence hath disposed to fall out necessarily; and that commeth to passe contingently, because such is the reason (or manner) of Gods providence: hence God being the vniversall beginning, either mediately or immediately causeth that the things stand both wayes, and that out of causes necessary, or contingent, Effects and Events necessary, and contingent are produced.

Thirdly, of what soever things, there is a contingency; of these there is also a necessity by supposition: and therefore nothing is so contingent, which may not two wayes be necessary by supposition: one way in it owne existence: for what was to be contingent, the same from whence it proceeded, must needs presently haue, or formerly had a being. The other way by the determined decree, & foreknowledge of God: in respect whereof, all things come to passe infallibly: but to speake properly, it is one thing that somewhat falleth out contingently: another thing necessarily, and another thing

thing infallibly: the first, and the second inferre the order of the Effect vnto the Cause: but the third is more common then both; because things both contingent and necessary come to passe infallibly; yet those, contingently, these necessarily.

These things layed down, it is manifest, that all things both necessary, and contingent, are every way subiect to Gods Providence. 1. of Conservation, because both haue being and power frō God. 2. of Governing; for of both, God disposeth according to the liberty of his will, whether effecting, or permitting. 3. of Ordayning, because God also hath prescribed an end vnto them, according to their Nature, and disposeth them, as meanes wisely, and bringeth them vnto the same powerfully.

Sixtly, as concerning Actions Naturall, and Voluntary: it is to be noted, that three beginnings of actions must be considered, and proportionally distinguished: the one *Vniuersall*, is
K God

God, the other *Generall*, is Nature: the third *Particular*: and is eyther a Naturall Inclination, or Instinct, or Will Electiue.

Of these beginnings, there are particular properties: the vniversall beginning is finite; the Generall is defining; the particular is defined in his Subiects: the first is from it selfe, and to it selfe: the second hath a relation vnto God, the third vnto both.

Whence it cometh to passe, that those actions, which are from the particular beginning mediately; are from God, by the generall beginning: but those which are from the generall beginning, are from God immediately.

Here it is evident, that all actions, whether naturall or voluntary, are subiect to Gods Providence: first, by way of Conservation: for God conserueth the Natures of things, and the liberty of will which hee hath given man: Secondly, by way of governing: because God, as hee is an vniversall beginning, effectually moveth all other begin-

beginnings, to doe (or worke:) thirdly, by way of ordaining: because he bringeth and directeth all actions vnto the end, which hee hath fore-appointed to them, whether Naturall, or Voluntary. r

r Psal. 139.

3.

The last thing remaineth concerning good and bad actions: and that the manner and efficacy of Gods providence in evill actions (for of the good there is no difficulty) might according to the degrees thereof, the better be knowne, two things are to be premised.

One is, that according to the difference of the beginnings, whereof wee haue aboue spoken, the one, & the selfe same action is both good & evill; good as touching the generall, as it is from God and common Nature: for both God and Nature of themselves, doe alwayes bring forth good actions: evil, according to the particular respect in man, as hee is corrupt: for every vicious act taketh the necessity of the vice, from the neereſt cause, which is the will

*Primipalitatē
Causalitatis omnis in
peccato,
consistere,
penes voluntatem,
quā imperat actum*

of the offender: whence is that of the Schoolemen, ^f that the chieftie of every procurement in sinne consisteth in the power of the Will, which cōmands the Act.

The other is, that in every Action, three things are to bee discerned, and distinguished; the Nature, the Subiect, & the Accidentall quality of them both.

The Nature is from the Creator, which gaue it, and moveth the beginnings of naturall properties and actions.

The Subiect is the moving of the Action, which is according to nature, in respect whereof, every sinne is said to bee in God, subjectiuely.

The Quality is the Accident of Nature, and of the Subiect being good indeed, according to grace, but evill, according to the corruption that groweth in nature, and in the Subiect, which infecteth man; and those things, which are of man, with a bodily and effectual taint (or strayne.) whence the will, which

which is the inward beginning of actions, infuseth the force of that corruption into the actions immediately.

These things layed downe, it is to bee marked, that Providence also in euill actions worketh by all the wayes & and degrees.

In the way & degree of Conservation: for it hath put into man both the beginning of Nature, which by it selfe by a naturall necessity is limited; as also the beginning of actions, which is the will, that by it owne power limiteth her motions, and freely inclineth them vnto whatsoever actions vndetermined: againe, it sustayneth the will, as it moveth the things of nature, by a common beginning, and the actions naturall and voluntary, by a particular beginning.

By way and degree of Governing: for first, God bringeth to passe effectually the worke, that is euill, as farre forth, as it hath a respect of good; & chiefly, it hath that, both because it is in good, subiectiuely, & because it is

K 3

vnto

Isa. 45. 7
Lam. 3. 37
Am. 3. 6.

u Pro. 16.
9.

vnto good reduciuely: Secondly, God remitteth the sinne, and prescribeth a bound vnto it, according to the liberty of his will. ^u Thirdly, hee permitteth euill things, not that he alloweth them, but that it is no euill, to permit evils: for, sith hee which permitteth, hath power to forbid without any obligation, as also he, to whome it is permitted, hath power to doe without any compulsion: the *Will* in both parties is voluntary; in the former, without fault, in the latter without excuse.

x Rom. 8.
28.

y Rom. 5.
20. & 11.
33.

In the way and degree of ordayning: for God ordayneth the events of sinnes vnto good, ^x cyther morall (that is of punishment, and chastisement:) or Supernaturall, (that is, of his glory in Iustice, and mercy:) ^y wherby it is cleare, that for a thing to haue being, to doe, and to bee ordayned; it is good: but for the same to bee euill, to doe euill, and to bee carried vnto euill, it is euill; that God effecteth, but this God suffereth to bee effected by the creature: & this is the formall cause of providence.

The

The end of Providence, which may easily bee gathered from the things afore-going, is the glory of God conioyned with the salvation of the Elect.

2 Mat. 6.
26.

OF PROVIDENCE,

The Part Confutative.

Distinctions for the Cause Efficient.

I.

FAte (or Destiny) is eyther true or fained; that, without violence; this violent: The true Fate, eyther is Divine, or Naturall: the Divine is nothing else, then the governing and providence of things: the Naturall, is none other, then the course and order of naturall things. The fained Fate, eyther is of the Chaldeans, or the Sorickes: the one superstitiously bindeth and tyeth the actions and eventes of things vnto the power, and position of the starres: the other is flowing from

K 4

everla-

everlasting, being such a ranke and knitting together of causes, that on it should depend both God himselfe, and Gods Providence: the Consequent of both is a necessity of constraint.

II.

VNto Providence pertayne two thinges: the manner of order, & the execution thereof: the first is Eternall, the second Temporall.

III.

GOD governeth the Inferior things by the thinges superior, not for the defect of his power, but for the abundance of his goodnesse, according to the liberty of his will.

III.

THe Nature of the following cause is not onely like to the superior Cause, in that it hath somewhat thence: but also vnlike it, in that it proceedeth from without, (or outwardly.)

For the Materiall Cause.

I.

ALL thinges subiect to the causing of the first agent, are also subiect to the ordinance of the same, vnto their end: wherefore all things in that they haue being, are subiect to Providence.

II.

It is one thing to treat of the cause vniversall, and another thing of the Causes particular: Of the Particular Causes, there are chances; but the Vniversall Cause, nothing can escape.

III.

Corruptions and defects in naturall thinges, are indeed against the particular nature: yet they are from the Intention of the vniversall nature, in that they fall out for the good of the whole vniversall.

The

IIII.

THe manner of the Doer is one, and of the Instrument is another: that, which is of the Instrument, and the Creature, is disorder: but that, which is of the doer, and the Creator, even in things most out of order, is order.

V.

Some things are done by Providence, Efficiently, and causally: some other things according to Providence, permissively, and determinatively.

For the Formall Cause.

I.

THe Soule alwayes worketh freely, which although it depend on the causes, yet it selfe is the neereſt cause of her own actions: for naturall effects haue more likenesse with the neereſt causes, then with the furthest off.

a Conſiſtens.

THere is one neceſſity from the former, or ^a that which appointeth, ano-

another from the latter; ^b or that which
 indueth: one inward, another out-
 ward; one of constraint, another of
 immutability: one absolute, another by
 opposition]: the distinction of all
 which, in this point of Providence, is
 very necessary.

b Consequens.

III

It is one thing to speake of deedes,
 as they are in act; and another thing
 as they are subiect to the Cause contin-
 gent: for, after the first maner they are
 necessarily, after the second, contin-
 gently.

IIII

Sinne is two wayes considered, eyther
 properly & principally, as it is sinne:
 or as farre forth, as it hath the respect
 of good, and that two wayes: first, be-
 cause it is in naturall motion, action, &
 Inclination, that is, in good subiectue-
 ly: Secondly, because it is vnto good:
 God from evill drawing forth good.

V

That thing which being once de-
 creede, another infallibly follow-
 eth

eth without any other Intermediate Cause; is the Cause of the Consequence; but God will haue sin to come to passe, not immediately, but by the wil of man, as the meane intermediate.

VI.

OF things being, God is the effectual beginning: but sinne, to speake properly, hath not the manner of an Act, or being, but of defect: for there is a double being; of the thing, and of the manner; vnder the being of the manner, not only notions and relations are contained, but also Privations; and sinne is a being of the manner, not having a being Positiuely, but Privatiuely.

VII.

IN every sinne there are two things: the Materiall, or the Subiect: and the Formall; that is to say, the naughtinesse: The Subiect is a thing of nature from God: the naughtinesse came vnto the Subiect, by the corruption of man.

The

The Places of Scripture, which are
*wont to bee wrested against the truth
of this Doctrine of Providence, are
for the most part these.*

Against the Materiall Cause.

1 Of the *Corinth. 9. 9.* Ans. Providence
is eyther generall or speciall: A conclu-
sion from the deniall of the one, vnto
the deniall of the other, is of no
force.

2 *Sam. 1. 6. 1. King 21. 34* Ans. Pro-
vidence, and chance are not repugnant,
the one to the other, if the respect of
diuers causes bee distinguished.

Esay 31. 1. & Act. 3. 38. Ans.
according to the diuers considerations
of the begininges, wee iudge both
of the Causes, whether neere or re-
mote, and of the qualities of Acti-
ons, whether good or bad: but what-
soever quality is vicious, it is from the
particular beginning, and not from
that, which is Vniuersall or Com-
mon.

mon.

Against the Formall Cause.

Exec. 18. 33. Ofc 13. 9. Answer. A double consideration of the punishment of sinne, is wont, and ought to bee distinctly noted: one is of Iustice in God, and hath a respect of morall good: another, of merite and fault in man, & hath a respect of evill: and in this latter signification, these places are to bee understood.

Prou. 16. 4. Answer. The working of God, in respect of the wicked, presupposeth three thinges: first, the limitation of sinne; secondly, the withdrawing of Grace; thirdly, the ordaining of punishment.

Ierem. 10. 7. Answer. The Prophet speaketh from the feeling of his own infirmity, not of an vntruth in doctrine, nor of any wickednesse in life; but of his vocation, vnto which hee was drawne against his will.

Erod. 4. 21. Esa. 69. 19. Ezek. 14. 9.

Rom.

Rom. 1. 28. 2. Thes. 2. 11. Answer.

A Working is one thing, and a working permission is another thing: That is in good things onely; this both in good & evil: for, by permitting, God worketh foure wayes; first, as touching the materiall of sinne: secondly, as touching the withholding of grace, which God oweth to no man, because it is grace. Thirdly, as touching the endes, vnto which God disposeth sinnes. Fourthly, as touching the iust punishment of the sinner; whereof, this is the highest degree, by sinne to punish sinne.

OF THE WORKES OF *Grace, or of Redemption.*

CHAP. V.

THe Worke of God Externall, and Temporall, which he bringeth to passe in thinges, is twofold; of
Nature

Nature, and of Grace.

The Worke of Nature, whereof hathervnto we haue spoken, is, whereby God hath eyther created thinges, not as yet being, or conserveth, governeth, and ordereth them, being created, by his Providence.

The Worke of Grace, is that which God effecteth in the Elect, who shall be heyres of Salvation, according to the good pleasure of his will.

And this Worke commonly is called *Redemption*: for the explication of which worke, three thinges concur: the beginning, the manner, and the Effect, or the Application thereof.

The beginning is Christ, as hee is God and man; from whome there is no power, nor healthfull Action, which is needefull for Redemption, but doth proceed.

The manner, according to which Christ executed this worke, is that holy disposing, and dispensation of his offices.

Now the Effect, or Application is

discerned; first, by the degrees hereof, in this life; that is, by Calling, and by Iustification: Secondly, by outward meanes; that is, by Gods Covenant, and by his Sacraments: Thirdly, by the Subiect, that is the Church, which Christ hath redeemed with his blood.

Wherefore, wee must treat first of Christs person: secondly, of the offices of his person: Lastly, of the other places pertayning to the application.

OF THE PERSON OF
CHRIST.

The Part Confirmative.

CHAP. VI.

THe neereſt ſingular and determinate beginning of our Redemption is Chriſt; as hee is God and
L man:

man; because, by him, Man was to be redeemed, in whome our redemption was from everlasting Predestinated: by him againe to be restored, by whom at first he was created: in him he ought to bee made partaker of the loue of God, who was the Sonne of loue, (or the beloved Sonne:) and at last in him, to obayne the right of Sonnes or adoption; who, by Nature was the Sonne and heyre of God from everlasting.

Christ therefore, being God and man, is (as the scripture most briefly defineth) the Worde made flesh, or God made manifest in the flesh: that is a person, in whose singularity two Natures, (the properties thereof remayning whole) are vnited for the Redemption of mankind.

For the explication of this Definition; we must consider of three things in order.

First, of the Natures, and the necessary, verity and actions thereof.

Secondly, of the Subject of the Natures, or of the person, and of both the
Vnity

Vnity, and the operation thereof.

Thirdly, of the Hypostaticall vnion of the Natures, and of the manner, foundation, power, and efficacy thereof.

As concerning the Natures, whereas Nature is an outward beginning, making the thing it selfe, and distinguishing it from other things; we acknowledge two such natures in Christ, according to the Scripture, Divine, and Humane: both in themselves, and in their properties distinct: the one from everlasting, immurable, immortall, impassible; the other in time conceived, and borne, mutable, mortall, passible.

2 Rom. 9.
1. Ioh. 5.
10.
Phil. 2. 6.

Both are Indivisibly necessary for the redemption of mankind, or the dispensation of the office of a Mediator: the divine (Nature) that hee might satisfie God; that the satisfaction might be proportionable to our debt; that an Infinite good might helpe an Infinite evill, by overcoming death, and by vndergoing both the heaviness of sinne,

and the infinitenesse of Gods judgement: Adde further, that whereas the arbitrement betweene God and man, is about the humanity; because no man can bee a chiefe and supreme messenger of diuine thinges; but God by his God-head; because no working about nature; such as is a sufficient Intercession with God, is of (or from nature,) because no beginning, but of the God-head it selfe, can bee the beginning of that satisfaction, which may stand before God; it must needes bee, that according to the diuine nature in his person, hee tooke on him, all the partes of Mediation, (or Mediatorship.)

But the humane, that being man, hee might according to the Law, satisfie Gods justice, that hee might sufficiently suffer for the accomplishment of the worke of satisfaction, both by obeying, made vnder the law, and by dying, made a curse according to the Law; that in all thinges being like vnto his brethren, sinne excepted, hee might bee a faithfull, and vniuersall high Priest in those

those things, which are to bee performed before God, so purge the sinnes of the people. ^b

b He. 1. 17

Now, the divine Nature of Christ (that wee may in few wordes speake touching the verity of those Natures,) is that, whereby hee obtayneth the same Essence with the Father, and the holy Ghost: albeit, both according to his person, whereby hee is distinguished to bee the Sonne of God, and according to the dispensation of his office, whereby hee is discerned to bee a Mediator, hee is distinguished from the essence of God: of which nature we haue more largely treated in the place concerning God,

The humane Nature of Christ is that, whereby hee holdeth the same Essence with vs, both the manner of subsisting or being a person, and the vitious accidents, and sinnes of the substance being excepted.

For neyther is the humane nature of Christ any thing by it selfe subsisting, without dependance: but being with-

out subsisting, was assumed in the singularitie of person, without any other confusion of natures, or division of person^e.

c Phil. 2. 6.
Ioh. 1. 1.

Neyther could any contagion of sinne infect that humane nature of Christ, the substance whereof being otherwise in it selfe, corrupt originally, the vnspcakable operation of the holy Spirit sanctified, and most fully purged from every spot: nor yet ought (to infect,) as being that wherein the purging of our finnes, was to be performed^d.

d Luc. 7.
35.

Heb. 4. 15.

These things excepted, Christ tooke our true and Reall Nature, & the same both whole and perfect, according to the substance, properties, and infirmities thereof.

e Gen. 2.
& 22. 16.

f Act. 2. 30

The *Substance*; for Christ had both our whole Nature, and the Essentiall parts of it whole.

Our *whole Nature*: for hence is he called in the Scriptures, The seede of the Woman,^e the seede of *Abraham*, the seede of *David*, according to the flesh, or the fruit of his loynes,^f and

every

very where the Sonne of man.

The *Partes*: for hee had both a reasonable Soule, and an Instrumentall body.

A reasonable Soule: this the Scripture, and the end of his Incarnation prooveth: for, that which is not assumed, is incurable. The *Verity of Nature*, because the other partes of man haue their beauty by the Soule.

An *Instrumentall Body*: this proved the verity of his humane Nature, which requireth a limited matter: that is a fleshly and an earthly body: ^h the verity of satisfaction, which ought to be made in a body truly passible, & mortal: Lastly, the verity of demonstration: for Christ shewed even by signes that hee had a body, not phantasticall, or heavenly, but fleshly, and earthly. ⁱ

The properties which Christ assumed, are eyther of the whole nature: to witte, to be created, and to be finite, or of the partes, as of the Soule: for he had vnderstanding, ^k and will, ^l & the operations of both, and of the body

g Ioh. 10.

17.

Mat. 26. 38

h Luc. 22.

42.

i Luc. 24. 40

Mat. 4. 2.

Ioh. 17. 35

Ioh. 4. 6.

Mat. 8. 24.

Mat. 7.

50.

Ioh. 19. 27

k Mat. 26.

28.

l Luc. 22.

42.

m Luc. 3.

40.

Mat. 4. 2.

Ioh. 11. 35

Ioh. 4. 6.

Mat. 8. 24.

Mat. 27.

50.

Iob. 19.

27.

n Ioh. 1. 14

1. Tim. 3.

16.

Heb. 5. 7.

o 1. Pet. 3.

18.

dy, for hee had a shape, quantity and circumscription, and all the properties and naturall actions of a body. ^m

Infirmities: for it was behouefull; for the end of his Incarnation, that hee should wholly take vnto him all naturall defects, sinne excepted; for of defects, some are simply miserable, as *Augustine* tearmeth them, and some damnable; or as *Damascene* calleth them, Detestable: those Christ wholly tooke, because they were no let to his perfection, knowledge, and grace: ⁿ but these hee did not so, because they had hindered our Redemption.

Of these natures, the necessity, and verity whereof hath beene declared, there are diuers operations; ^o for there are two natures in Christ, as it were two inwarde, and effectuell beginnings; out of which formally, Actions, and their manners are deduced: wherefore, as all things in Christ, (his subsisting onely excepted,) are two-fold, (or of two sorts)

to

to witte, his Nature, Properties, Will, Knowledge: P so are there two-folde operations; some divine, some humane, distinguished by their beginnings, manners of doing, and the particular Actions of each of them.

p Mat. 11.
27. & 3.
37.
Ioh. 2. 19.
1.
Cor. 15.
27.
Luc. 2. 47.

By their beginnings: because, looke how many Natures there are; so many formall beginnings of actions there are.

By the manners of doing: for every beginning worketh according to it owne manner, and condition: the God-head, after a supernaturall, and divine manner: the man-hoode after a Naturall and Humane manner.

By particular Actions; for the *Word* worketh that, which is of the *Word*, and the *Flesh*, that, which is of the *Flesh*, without any confusi-
on of Natures, in the vnity of Person.

Thus much concerning the Natures: the other thing followeth con-
cer-

cerning their Subject; that is, the person, and both the vnity and operations thereof.

Of the Person of Christ, there is usually held, and declared a double respect in the Scriptures: the one in regarde of the Essence of the Word; the other in regard of the office and dispensation.

In respect of Essence; Christ, being considered, or severally, (or without commixture,) as *Naxianzene* speaketh, is in the diuine Essence; another person from the others, but not another thing.

In respect of the dispensation, which wee consider of in this place; he is that second person of the God-head, Incarnate; that is, that person, who tooke mans Nature, by creating it in the singularity of his substance immediately, and by his person vnited the same with the diuine nature mediately; so as Christ is one of both Natures, not two into both: one, and the same without time begotten of the Father; the Sonne

Sonne of God without mother; and in time begotten of the Virgine; the Sonne of man without Father, the naturall and consubstantiall Sonne of both.

This Vnity of Person, three things, doe proue: first, the authorities of the Scripture, for Christ is, as the Prophet teacheth, *Emmanuel*:² as the Angell teacheth the same Sonne of God, which should bee borne of *Mary*:¹ as the Evangelist teacheth; the Word made flesh:² as the Apostle teacheth, the same, who came of the Father according to the flesh who is God aboue all things to be prayesd for ever.²

Secoundly, the end of his Incarnation; because, that God, and man might bee made one in the Covenant; It was behoofesfull, that one should bee made God and man in person, not by participation of grace, but by verity of nature; not by confusion of substance; but by vnity of Person:

Thirdly, the denominations of both natures, attributed to the same Subject:
for

1 Esai. 7.

1 Luc. 1. 35
1 Ioh. 1. 1.

2 Rom. 9. 5

x Act. 20.
28.
1. Cor. 2.8

for as those things are not incident to the divine nature, which are proper to the humane; nor those vnto the humane, which are peculiar to the divine; so all in common, and according to truth, are vttered of the person, according to both Natures: * therefore the one and the same person is Eternal, and not Eternall; Infinite, and Finite; holding all the divine and humane properties; those from everlasting, as he is God: these in time assumed, as he is man: both really, yet Intransitively, as he is man-God.

This Person is the common beginning of those actions, which the Greeke Fathers haue called diuinely Humane: for the actions of Christ are not onely, some humane, some diuine: but also some of common operation, which Christ effecteth; both as he is Man-God by Nature, and as hee is Mediator by dispensation: his Natures are the beginniges of Naturall Actions; but his person is the beginning, both of common and particular

actions, according to both natures: wherefore every working of Christ, in respect of his person, is in number one; in respect of his Natures, is in kinde, two-folde: One in number, because hee is one effectuall Worker: and one absolute Perfection. In kinde two-folde, because there is one Divine, of the God-head, and another humane, of the man-hood.

The last remaineth, concerning the Hypostaticall Vnion of the two Natures in Christ: the *Nature*, *Foundation*, *Power*, and *Efficacy* whereof, are now briefly to bee expounded.

The Nature of this Vnion we shall discern by the definition and division thereof: for it is a Personall Conjunction of two Natures in Christ; a conjunction, I say Personall, not of persons; and of two Natures, yet not Naturall: not such as is of thinges Superiour with the Inferiour; of the Accidentes with the Substances; of the parte with the whole; but, in that both mediately, the two Na-

Natures are vnited in the person; and immediately the humane Nature is vnited to the person, after a secret and most strait manner. 7

y 1. Tim. 3.
18.
Gal. 4. 4.
Col. 2. 9.

2 *Persona*
litate.

a Ioh. 1. 1.
2. 3. &c.
Ioh. 1. 14.
Heb. 2. 14.

Hence this vnion, which in very deed is one in the manner of considering, is vsually tearmed, and distinguished to be two-fold: the one immediate, of the person assuming, and the humane nature assumed; for the humane nature, it owne a Person-head, (that may so say,) being forsaken, (or left,) came vnto the person already perfect, not to be perfected, (by that) of which it was assumed, that it whole might subsist in the whole person; a the other mediate, of two natures, between themselves, wrought by meanes of the person, without any, eyther confusion of Natures, or division of person.

Not by the confusion of Natures: for it is made Immutably, and inconfessedly; the Essentiall Natures, and their properties, which neyther should be confounded, nor can bee transfused, being distinct and entire, so, that they

bee

neither confounded between themselves, nor changed each one in themselves.

Not by Division of Person: for it is made Indivisibly, and Inseparably; so that neither the humane Nature from the person, nor the natures in the person from themselves, are any while, or any where separated.

The Foundation or ground of this Union, is the Incarnation: the Efficient Cause of this Inchoatively, (as the Schoole-men speake) is the whole Trinity; but *Terminatively*, Christ himselfe is, being made that, which he was not; and yet remayning in the meane while, that, which he was.

Of this Incarnation there are two parties, Conception, and Nativity: both are ordinary, as touching the Verity of the matter: for Christ tooke vnto him a Nature like to ours, of the Substance of *Mary*: yet extraordinary, as touching the manner; that is, both of forming in the wombe of *Mary*, and of Assumption, and of Sanctification, as
also

also lastly, in respect of fulfilling, or accomplishment; for the forming was immediate in the Virgine, without the meanes of a man,

The Sanctifying was from all spotte of sinne, whether Habituell or Actuell: the Assumption was made into the vnity of Person, without any alteration: Lastly, the fulfilling was according to the Prophecies.

From this vnion, (that in few wordes wee may expresse the power thereof,) two things follow; the Communion of natures, and the communication of properties.

The Communion is in very deed the same with the vnion of Natures, according to Subsistence: yet in manner of consideration, it differeth, because that is, as it were, the Effecte, and Consequence of this; for this communion of natures doth properly signifie a Commicance of properties, and operations, of both natures in the worke of mediation, concurring together vnto one absolute perfection: by reason whereof.

whereof it commeth to passe, that the proper things of each nature be, and are sayde to bee common in the person: and this is the ground of the communication of the properties.

For it is a Phrase of speaking, whereby the property of one nature is really vntered, concerning the whole person of Christ: yet so, that it properly pertaineth vnto one nature in respect of the thing it selfe; and vnto the other, in respect of another thing: for wee say, that God purchased his Church by his blood, ^c that Christ being man is every where: ^d and this is (as the Schoolmen call it,) That grace of the vnion, by reason of which wee may say of Christ, that God is man, and man is God: Christ is God and man.

c Act. 10.

8.

d Ioh. 3. 13

Now this communication is after a diuers manner, both Reall, and Verball: Reall, because of the vnion of the Natures, and the vnity of the person: for Christ is one, who being God, hath that which is humane in the verity of humane nature: and being man, hath

M

that

e Idiomata

that which is divine in the verity of divine nature: the same in the Sonne, God and man: wherefore as the word, because of the flesh, is man; so the flesh, because of the word, is God: and yet neyther is eyther the humane nature coextended with the divine; nor the divine concluded in the humane: because that, looke what ^e properties in the concretion name are communicated in the person, according to both natures: these in the Abstract, in each nature are not communicated, because they are properties.

Therefore the vniversall presence, omnipotence, and omniscience, no lesse then Eternity it selfe, and incomprehensiblenes are the selfe Essentiall things of God, or his Essentiall properties, which cannot bee communicated: now to bee every where, to bee omnipotent, omniscient, as to bee Eternall, and Incomprehensible; are truely vitered of Christ, being man; not according to another person, but according to another thing by the communication of proper-

properties, which is true, so farre fourth as the thing it selfe is true.

From this Reall communication of properties, wee must distinguish that reall communication of gifts naturall & supernaturall made by the divine nature; the gifts of the humane, as well according to it selfe, as in the person: whereof some pertayne to the perfection of the flesh assumed, and some to the power of office.

The gifts of Perfection, are all those, wherewith the assumed nature, according to it selfe, and in it selfe, was enriched; whether they bee those, which by force of the Vnion, the humane nature of Christ enjoyeth after a most blessed manner; or those, which were put in, and infused, and that in the highest degree, that ever a humane nature can attayn: or lastly, whether they were gotten by habite, as those, which Christ successively tooke, according to the order of nature, vntill his nature was brought vp vnto the perfection thereof.

The giftes of power or office, are those, which in respect of the dispensation, hee receyved in time, not according to eyther Nature apart, but according to the whole person, which therefore was incarnate; that in both Natures, and according to them both, hee might performe the healthfull office of a Mediator.

The Verball Communication is sayde to bee that, which pertayneth to the exposition of wordes and Phrases, which offer themselves in the holy Scriptures, and by which, that which is proper to one nature, is vttered of the other by name onely, by reason of the Identity of the person, and the vniing together of the properties in the person.

Now, as there are three sortes of Names, whereby the Subject is vttered concerning Christ: so there are three kindes of Attributes, which of him are pronounced: for some agree with the diuine nature onely, some with the humane onely, and some with both nature,

natures in his person: those which are of the first and second sort, are Incommunicable: those which are of the third, are spoken of Christ in his person, in respect of both Natures.

From this difference both of Subjects, and Predicates, a double manner of Predication or Declaration ariseth; proper and simple: improper and figurative.

Proper, is when eyther those things which are true in the Subject, that is, in the person, according to eyther nature; are likewise pronounced of the same; and therefore that which is pronounced divine, concerning the person, is vnderstoode to bee true, according to the divine nature; and that which is pronounced humane, according to the humane: as the Sonne of God is *every where, Almighty, Eternall*; the Sonne of man is *borne, Dead, in Heavens*; or when the Predicate, common to both natures is uttered, (or pronounced,) also by a common name of the Subject, as Christ redeemed vs with his blood.

Improper, eyther when those things which are of the whole person, are vnterred of eyther Nature, named in the concrete : as God redeemed his church; the flesh quickneth : or secondly, when that which is proper to one nature, is vnterred of the person named by the other nature ; as God suffered; man is every where : which manner of speaking hath beene called ^t the changing or communication.

^t Ecclage.

Of the Person of CHRIST:
The confuting Part.

For the necessity of the Divine Nature in the worke of Mediator-shippe, against Bellarmine: Lib. 5. 2. Contro. 1. Tom. Chap. 3.

I.

THe beginning of Mediatorshippe is considered, eyther absolutely, or oppositely : the person of Christ, God-man is the beginning absolutely; but op-
po-

positely and distinctly, there is one beginning in the same persō, which is first or Principiant, which is the Word, according to the divine Nature thereof: the other second, or principiate, that is, the humane Nature subsisting in the Person.

II.

CHrist performed some workes according to the forme of a servant: some, according to the forme of God simply: but other some, according to both commonly.

III

CHrist, when he is compared to God, is distinguished from the Creature two wayes, in nature and dispensation; in nature, when according to his person hee is distinguished from the Father: In dispensation, when according to his office, he is distinguished from the Essence of God, as he is a Mediator: according to nature, he is equall with the father, but according to dispensation, hee is

inferior to the Father,

IIII.

THe Fathers, when they make mention of the humane Nature, exclude not the divine: but suppose the vnion of both cōcurring together in the vniety of the person, for (or to) the vniety of working.

V.

CHrist in nature cōmunicateth with both partes, which are to bee conioyned, as it were, with boundes, that must bee vnited together: yet in the manner of dispensation, hee differeth, as he is God, man, or God and man.

VI.

CHrist, according to the nature, where by hee is God, hath agreableness with God: but, whereby hee is man, with vs, as on the contrary whereby hee is God, hee differeth from vs, but whereby hee is man, or by his voluntary dispensation, he differeth from God.

Christ

VII.

CHRIST is considered cyther, as he is God-man, or according to the manner of his absolute nature, cyther this or that: after the first manner, hee is sayd to be the mediator of himselfe, not after the second.

VIII.

MEDIATORSHIPPE agreeth not with the Person, according to the common nature of the God-head; but according to the speciall nature, or the forme subsisting, which they call a Personhood, or Personality.

a Person-
litas.

IX.

IT is one thing to speake of the God-head of Christ in himselfe, according to his owne nature a parte; and another thing as hee is in the ^b Subject. Now Christ is a Priest, not as hee is God by nature, but as hee is God-man, by the dispensation of (his) will,

b Supposito

The

The Places.

1. *Tim. 2. 5.* Answ. Christ is pronounced man three wayes; for, eyther the person of Christ is noted, which person is man: or the person of Christ, whereby hee is man: or lastly, his man-hood simply. Now it followeth not, hee is Mediator being man: therefore he is Mediator as hee is man, or according to his man-hood.

For the Verity of the Humane
NATURE.

I.

IT is one thing to treat of the Materiall cause of Christs flesh; and another thing of the forming cause: for the holy Ghost brought not the substance, but disposed and sanctified it.

II.

LOoke, concerning what the Accident of a thing is denied, concerning

ing the same, it is not needfull to deny the matter and Subject of that Accident, and so on the contrary.

III.

OF Defects, which indeed, are Privatiuely so called, some are repugnant to perfection, in themselves to be shunned and condemned: some are common to all, in themselves, indeede to be shunned, by the will of nature, yet not condemned. Lastly, some are Personall, according to the manner of every *Individuum*: of the first, Christ had no experience: the second, because they are Essentiall, and naturall defects of man corrupt, Christ tooke them all on himselfe: of the third, the matter is doubtfull.

The Places.

2. *Cor.* 13. 4. *Ans.* It is one thing to treat of Christ oppositely, and distinctly, according to both natures: but another thing of the person, with which
because

because of unity, that is communicated, which is proper to both natures.

*Exinanitus
otem.*

Ioh. 6 51. There is one descent local, another Metaphoricall, another of Nature, another of dispensation, another according to substance, another according to evacuation; Christ descended according to the manner of dispensation and evacuation, and not locally. Now the flesh of Christ is two wayes considered, either according to it selfe simply: or, as it was united with the divine nature, by the meanes of his person; and after this manner, not after that; the flesh of Christ is called the bread of life, to witte, not causally, but Instrumentally.

For the unity of Person.

I.

OF Christ, there is a two-fold consideration: one according to the person, commonly: the other according to the natures oppositely. Now those things are vttered of the natures

in

in the person, which agree with the person, in respect of both.

II.

THe coessence is of the natures, not of the person: for Christ is not another of (or from) the Father, and another, of, (or from) the Virgine, according to the person: but another of the Father, and another of the Virgine, according to the natures, because according to the divine Nature, he is coessentiall with the Father, but according to the humane, coessentiall with the Virgine.

Iob. 2. 19. Ans. The conclusion from the Natures to the person is of no force: for the person of Christ is not called the Temple, but his Manhood; in which the Godhead dwelt bodily.

Heb. 7. 3. The Nativity of Christ is two-fold: the one without Mother, according to the divine nature: the other without Father, according to the humane: and both were vnited in the one and the selfe same Subject.

For

For the quality of Natures.

I.

CONcrete (or conjoynd) names are not multiplyed, vnles the Subjects be multiplyed: but whereas, there is but one Subject alone in Christ, of necessity there is but one Christ alone.

II.

THE Actions and Passions are of the persons, and not of the natures: now a conclusion from the persons vnto the natures, is in consequent.

For the Hypostaticall vnion, and the communications of Properties against the Vbiquitaries.

I.

A Thing is vnited three wayes Essentially, when of many, there is made one Essence: Accidentally, when the Accidents are ioyned to the Subjects: Substantially, when the substance which

which other wise of it selfe might exist :
is drawne to the being of another Sub-
iect, and dependeth on it, as a part of
it.

II.

WEe must make a difference be-
tweene the God-head sending,
and the person sent : and there is one
consideration of the *Worde*, by reason
of the Essence, and another, by reason
of the office.

III.

WHatsoever thinges are pro-
nounced of Christ ; eyther
they are divine simply, pertayning to
his divine nature, or humane, pertaining
the humane, or comon mediately, per-
tayning to the whole person : therefore
glory, Power, and other things, when
they are pronounced of Christ. are these
three wayes to bee considered ; as di-
vine, and then they are Essentiall, and
Incommunicable ; as humane, and then
they are proper to Christ in the forme
of

of a servant; as mediatory, which are proper to the person of Christ, in both natures, together and in common.

IIII.

SVch as is the substance of every thing, such also is the manner of being: but there is but one substance of Christs body: therefore but one manner of being, which is proper to bodies, that is, circumscriptive: not definitive, which is proper to the spirits, nor repletive, which is proper vnto God.

V.

FROM Christ being mā, to Christs manhood: the conclusio is impertinent: for neither the nature ought to be confounded with the nature, the persō with the nature, or the abstract with the concrete.

VI.

b Exaqua-
tio.

THe imitation, b equalnesse, or communication of Essence, or properties, maketh not an vnion; but the copulation of nature in one subsistence.

VII.

WE must distinguish betweene whole Christ, and the whole of Christ:

Christ: the first whereof respecteth his person; the second, his natures: for that, which is true of whole Christ, cannot conveniently or truly be pronounced of the whole of Christ.

The Places of Scripture.

Mt. 26. Act. 2. Ephes. 1. The right hand is one thing, and to sit at the right hand is another: Christ is one thing, and the man-hood of Christ is another thing; the figured signification of right hand is one thing, and the proper is another: for in the Scriptures, the right hand of God importeth two things, besides the proper signification, to witte; *Power*, and *Glory*: both Christ hath communicated vnto him, as hee is a person, God-man: whence it is, that the Schoolemen affirme, Christ to bee ascended vnto his sitting at the Fathers right hand ^e equally, according to the divine Nature: in some sort according to the humane as a double descent is given him in the

N

Scriptures:

c Aequaliter.
Aliqualiter.

Existenti-
onem.

Scriptures: one according to his ^e debasement, as being God: the other, according to the locall places, as being man.

Mat. 28. *Phil.* 2. *Col.* 3. *Ephes.* 4. The properties of the one nature are attributed to the whole person, because of the vnity of the Subject: for all that power, dignity, exaltation is proper, to the office, and person of the Mediator, and not to the natures: now they are attributed to Christ being man; partly, by 'grace' of the vnion, and partly, because of that exaltation of Christes person, which was made above every Name.

OF

OF THE OFFICE OF
CHRIST.

The Confirming Part.

CHAP. VII.

FROM the person redeeming, wee passe to the manner of Redemption, which the office of Christ doth circumscribe: for, whereas the manner of Redemption comprehendeth all that action, course, and manner of Christ which he hath performed according to the ordering, disposing, and dispensation of both his Fathers will, and his owne; wee must thoroughly discern them by their degrees, and the degrees of the office of Christ.

Now wee discern them partly;
Generally, according to a common ma-

N 2

ner,

ner: partly singularly, according to their speciall kindes and partes.

Generally, the office of Christ is defined to be an office of mediation committed to the *Sonne* ^a by the *Father*, and of the *Sonne*, both voluntarily received, ^b and in both natures perfectly fulfilled; ^c that hee might unite, and reconcile vs to God, and God to vs for ever. ^d.

The Cause efficient of this office essentially is God, the Father, Sonne and holy Ghost, ^e but yet, the order of proceeding being kept; to witte, both that which is inward of the persons among themselves, and that, which is outward, as touching the things created: form respect of both; it cometh to passe, that the Father, from whome is both the Essence, and vertue of working, according to the beginning, is sayd to be the Efficient cause of this office: of whom the Sonne is annoynted, both as touching the calling, and as touching the bestowing of Gifts: the latter whereof, properly pertayneth to the humane nature

^a Heb. 5. 5.

Ioh. 3. 17.

^b Ioh. 10.

18.

Heb. 10. 7.

^c Phil. 2. 8.

Rom. 5. 19.

^d Ioh. 11.

51. 52.

Rom. 4. 25.

^e Heb. 1. 9.

Esa. 61. 1.

ture, the former to both: Now the forme is sayde to bee the meane (or mediating) cause, by order of person, from the Father, but by dispensation of office, subordinate ^e to the Father.

e Ioh. 14.
28.

The matter of this office is considered two wayes: Subjectively, and it is both the natures of Christ, ^f not severally, but joyntly together: for there are two parts (or offices) of Mediatorshippe: the first in the thinges, that concerne God; the second in the thinges that concerne vs: and therefore Christ must bee as a Mediator in office; so the middle-one in person betweene God and vs, that communicating with both by nature, hee might bee a Mediator betweene both, by office: Secondly, effectually, and they are all actions, which hee performed: Divine, as God; humane, as man; one and indivisible, as Mediator; whence it is that they are called, Divine-humane, because as there is but one Worker of the Workes of both Natures: so is there but one absolute ending: for the

f Ioh. 6. 33

working is of the person; but the beginnings of the workings, are of the Natures.

The forme is the manner of administering, or the mediation it selfe, which of the Schoole-men is vsually considered, eyther in a more large, or in a more strict manner: in that (it is the mediation) which is of Christ, as the head of all Angels, and men generally: but in this, it is that, which is of Christ, as the Redeemer of men particularly; after which manner, hee is of vs here taken.

But in this Mediation of Christ, the Redeemer, two proportionable things are considered; the person, and the working: whence it is, that there is one mediation termed Substantiall; another by working.

The Substantiall Mediation, is the conjunction of the two natures in one person, for the worke of mediation.

But that, which is by operation, is performed by certaine degrees: the first is of an Arbitrator; the second of a Messenger.

Messenger; the third of an Intercessor; the fourth of satisfaction; the last, of governing: and all these parts of mediation, the Person of Christ hath, & yet doth execute the properties of both natures wholly kept. For hee is an arbitrator betweene God and Men: a messenger from the Father with vs: an Intercessor from vs with the father, who for vs prayeth and maketh supplication; a Priest, who for vs offered himselfe: Lastly a Governour, who ruleth vs by the vertue and efficacy of his spirit. And of these degrees, the first & second is of the Prophetickall office; the third and fourth, of the Priest-hood; but the last, of the kingdome of Christ, by his Mediatorship.

The end of Christs office *Supreme*, is the glory of God; *Subordinate*, Redemption, Iustification, and our Salvation.

And this is the common way and manner of Christs office.

The particular maner they distinguish, and define to bee the speciall kinds and

partes thereof.

The speciall kindes of Christs office are three; according as both the necessity of mans condition without Christ, & of the deliverance of him from out of the same by Christ, as also the verity of that annointing, whereof hee is named Christ, most clearely convinceth. ⁱ

i Psal. 45. 7
Heb. 2. 9.

Of mans condition without Christ, there are three, as it were degrees: the first of Ignorance; the second of Inordination, or disorder; the third of guilt from both Mans deliverance from the same is performed, according to three contrary degrees, which the office of Christ scaleth vnto vs: for Prophetic is set against Ignorance; the kingdome of Christ, and the building of his kingdome in vs, against Inordination; the priesthood against guilt.

The same doth the verity of Christs annointing convince: for looke what was the manner of the three-folde calling, propheticall, priestly, and kingly, which were wont to be confirmed with the

the outward oyle; & the same is also the manner of Christs office, annointed of the Father; both as touching those callings, and as touching the conferring of gifts in them.

There is therefore a threefold office of Christ the Mediator; of prophesie, whereby hee teacheth vs our owne ill, & the good of diuine grace; ¹ of Priest, whereby hee redeemeth vs from our euils, and prepareth for vs diuine grace: ⁿ of King, whereby hee defendeth vs from all euill, and conserueth vs in that conferring of ⁿ grace.

And these three offices Christ hath in order performed, and doth as yet this day performe in Heaven, executing the partes of a Mediator in their order, towards vs, and towards God the Father: towards vs, teaching, sanctifying, and ruling by the power of his Spirit; towards the Father, exhibiting his message, and the offering vp of himselfe; yea, and moreover, most powerfully exercising his kingly authority, given him of the Father.

The

k Exod. 30

23.24. &

28.41..

1. Sam. 16.

14.

1. Kin 19.

19.

1 Mat. 3.

17.

m P sal. 110

4.

Heb. 7. 21.

n P sal. 2. 6.

Luc. 1. 32.

The Prophetickall Office of Christ, is a function of the person, whereby he teacheth, and instructeth his church.

The verity of this office, is to be discerned by the partes, and maners thereof: the partes are two; the outward publishing, and the inward illumination, or efficacy of doctrine.

The outward publishing of doctrine is both the preaching of the Gospell, concerning the Grace of God, and Redemption of mankind: as also the Interpretation of the Law, according to the mind of the Law-giver himself; and lastly, the fore-telling, and prophesie of things to come. °

o Ioh. 1. 13.
Mat. 5. 17.
Mat. 4. 17.
Esa. 61. 1.
Ioh. 3. 18.

p Ioh. 6.
25. & 6. 83
Mat. 16. 16

The efficacy of doctrine, is that speciall accomplishment of the Prophetickall office, whereby the faithfull are moved by the Spirite of God, that both in mind they might conceive, and in heart desire thole thinges, which are taught by publishing. P

The manner of this office is twofold; the one immediate, the other mediate,

The

The Immediate is, whereby Christ according to his divine Nature of himselfe, instructed the Patriarkes and Prophets in the olde Testament, by visions, oracles, and dreames; but according to both natures; hee witting and willing taught mankind in the New Testament, by outward voyce: ¶ Hence it is, that every where hee is called in the Scriptures, the Worde of the Eternall Father; the Messenger of the Lord; the Angell of the covenant, & counsellor, & the Apostle of our profession. ²

q Heb. 1. 1
2. Pet. 1.
21.
r Mal. 3. 2.
s Esa 9. 6.
t Heb 3. 1

The Mediate is, whereby Christ by the Patriarkes, and Prophets in the old Testament; & by his Apostles, & their Successors, in the New, doth instruct the church by the Ministry of the Worde and Sacraments. ^u

u Luc. 24.
45.
Act. 16. 14
Luc. 21. 15

The Priestly office of Christ, is a Personal worke of Christ, God-man, whereby hee was ordayned to satisfie God, for men.

Of this office, there is vsually delivered in the Scriptures a twofold manner; the

the one according to type, the other according to truth.

The Type was both of calling, or person, and of execution, or action, according to calling.

The Typicall person, in the olde Testament was the Priest, eyther having an ordinary calling generally, according to the order of *Levi*; or extraordinary particularly, as *Melchisedeck*, according to whose order Christ, both for the dignity of person, as also for the manner of calling, is called a Priest. x

x Psal. 110

A.
Heb. 7. 1. 1.

Actions according to calling, are three fold: to keepe the Law, to offer Sacrifices, and to make Intercession.

The keeping of Gods Law, among other things, was severally commended to the high Priest, the Tables wherof, hee was to keepe, being given of God, and layde vp in the Arke of the covenant.

y H'st'g-
tum,

Of Sacrifices y pacifying, which were offered by the Priest, and of the types of the sacrifice, truly propitiatory, there

was

was a twofold sort; the one reconciling, and ^a whole burnt; the other, absolving or redeeming.

^z Holocau-
stum.

The whole burnt, was a sacrifice, in which the beast, whether greater or lesse, being orderly slaine, according to the ability of every offerer, was wholly burnt, and consumed to ashes, ^a and was both Ordinary, and Extraordinary.

^a Leu. 1.
23.

The Ordinary one was Perpetual, (or continuall,) which was dayly performed by two Lambes: ^b the other set; because vpon set or appointed dayes, it was offered; eyther Sabathicall, which was every Sabath offered; or monthly, which was every new Moone; or anual, which was every year offered. ^c

^b Exod. 29
39.

The Extraordinary was that, which was performed for an Incident necessity, eyther publicke, of all the people; or private, of every man. ^d

^c Leu 23. 2
3. &c.
Numb. 28.
23.

The Redeeming was that, whereby some certaine finnes were purged: and there was one for sinne by error, or ignorance committed; ^e another, for an offence

^d 1. Sam. 7
8.
1. Sam. 24.
25.
^e Leu 4. 2.
3. &c.

f Leu. 7. 24
g Leu. 23
19.
Numb. 28.
15.

offence, or sinne committed by one, witting and willing: f both were ordinary, eyther in the new Moones, as at the Feast of Paschever and Penecost, & or extraordinary, at any other time.

Now commeth the thirde action of Priestthoode; to witte, Intercession: whereof there were, as it were, three partes; Presentation, whereby the Priest presented himselfe, as a Mediator to God for the people. Covenant, whereby, for himselfe and the people, hee solemnely promised thankfulness, and obedience. Prayer, whereby hee prayed for the remission both of his, & their sinnes.

And this is the manner of the type, to which the verity of Christes Priestly office every way answereth most agreeably and perfectly; whether you respect the calling of the person, or the execution of his office.

The calling of Christes person to this priestly office, three arguments doe prone: First, divine testification, whereof the Author of the Epistle to the Hebrews

Hebrewes, citeth a two-folde testimony: ^h Secondly, the voluntary debasement of Christs person, and the dispensation of his office; whereof there was one onely end, even the execution of this office: Thirdly, the Analogy, and comparison of Christs person and *Melchisedech*, which the author to the Hebrewes doth at large prosecute.

^h Heb. 5. 5
6.

The execution of Christs priestly office is, as it were, by three partes finished: by the fulfilling of the Law; by the full payment of punishment, and by intercession, or by the gracious and effectual application of both.

The fulfilling of the Law is that, whereby hee hath freely and perfectly performed the whole righteousness, vnto which wee were bound, both by a perfect conformity of vnderstanding, & wil with that Law; and by workes agreeing with this Law, as being perfect, both inward and outward.ⁱ

ⁱ Rom. 8. 4
Ioh. 17. 19
Mat 3. 15.

For two things were required, that the Law might bee fulfilled, the righteousness of the person, or that which is habituall,

habitually; and the righteousness of operation, or that which is actually; that, from which is the power; this, from which is the Act of fulfilling; Christ had both, not for himselfe onely, but for vs: yet for himselfe, because man; but for vs, because hee was man for vs: for, as he was made God-man for our sake; so those things which he, being man, had and did; he had and did them for vs. Hence it is also, that many are called just by his obedience, and that hee is sayde to bee the end of the Law vnto righteousness, to every one that beleeueth. *k.*

k Rom. 5.
19.

The full payment of punishment is the voluntary oblation of Christ, whereby hee offered himselfe to God, and the Father in the eternall Spirit, the price of Redemption for our sinnes, being himselfe, both the Sacrificer, and the Sacrifice.

There were of that oblation, as it were, two partes: the appointing of the Sacrifice; and as it were, the preparing of the same for the sacrificing; then the

the very consummation of the Oblation on the Altar of the crosse.

The appointing and preparing of the Sacrifice, all those sufferings doe limite, wherewith Christ disposed himselfe voluntarily vnto the oblation of the sacrifice of his body; especially, about the end of his life, and the next day before his death.¹

Of these sufferings, some were Inward, in respect of the soule, and affection; ^m some outward, in respect of the body: ⁿ for the whole Substance of his Man-hood must needs haue beene possessed in suffering of punishments, that hee might saue whole man.

The consummation of the oblation was made on the crosse by death: but, because the Scripture maketh mention of a two-fold death; to wit; naturall, which is of this world; and supernaturall, which is of the other; both which were layde vpon *Adam* the offender, and his posterity, when the Lord sayde, By dying, thou shalt die: both these Christ for vs suffered, and subdued; that
O when

I Mat. 26.

28.

Ioh. 12 27

Mar. 4. 35

m Heb. 5.

7.

Apoc. 9.

15.

Esa. 52. 5.

n Heb. 10.

5

Mat. 20.

28.

o Ioh. 19.
30.

p Mat. 29.
46.

q Gal. 3. 13
1 Pet. 2. 24

when the soule was separated from his body : o this, when, having felt by dispensation, the dashing and violent force thereof, hee sayde, My God, my God, why hast thou forsaken me? P.

Now vnto both deathes was conjoyned a curse corporall, and spirituall, by the signe of the crosse, that Christ by the curse of his punishment, might purge the curse of our guilt : q for, albeit neyther of both were Infinite, as touching the time : yet both are considered as Infinite, touching the absolute quantity : and therefore, Christ suffered death infinite indeed, and not in time : because the Infinitenesse of his Merite, Satisfaction, Sacrifice, and Redemption, by all meanes went beyond that Infinitenesse of time, which the damned feele.

There remayneth the last part of the Execution of Christs Priest. hood, which is Intercession : whereby Christ applyeth effectually that vnto vs, which hee hath deserved by the fulfilling of the Law, and the full payment of punishment.

ments. First, by presenting himselfe vnto God the Father, as the onely Mediator and Satisfier, that hee might procure vnto vs the presentation of his merite, and of his performed satisfaction, the remission of sinnes, and the restoring of righteousness: Secondly, by promising and vndertaking to God the Father for vs, obedience, and thankfulness: the seale and earnest of which vndertaking, hee giveth vs, even his Spirit, by whome hee might stirre vp in vs a desire, both to avoyde sinne, & performe righteousness. Lastly, by making intercession, and praying for vs.^f

Heb. 9. 24.
Rom. 8. 34

r 1. Pet. 2. 5
Rom. 8. 26
Mat. 20. 38
f Rom. 8.
34.

And this intercession of Christ, as it cleauneth vpon his satisfaction and sacrifice: so it obtayneth that dignity & value which it hath from his whole person, whose worke it is,

The kingly office of Christ, is that whereby Christ doth order, and defend his kingdome purchased by Redemption.

But whereas, the kingdome of Christ is two-fold, the one Essentiall,

1 Ioh. 18

26.

Rom. 14.

17.

Psal. 2. 6.

Eph. 1. 22.

according to nature, which he hath common with the Father, and the holy Ghost: the other Personall, according to dispensation of will, which he executeth, as being Mediator: * in respect of this properly; this Kingly office of Christ, must needs be considered.

Now it is considered by the manner of administration, and the tearme, or end thereof.

Of Administration, there are two times: the present, as of this world, & the future, as of the other.

In this world Christ administreth, or ordaineth his church two wayes: by Prescription, and by Execution of Lawes.

The Prescription of Lawes is twofold: outward, whereby Christ by the Ministry of the Word, prescribeth vnto his Subjects, Lawes of ^a beleeving, and living. Inward, whereby, he moveth by his holy spirite, the hearts of the Elect vnto the obedience of his commandements, with a feeling of his pre-

u Iac. 4. 12

Eph. 4. 11.

1. Cor 12.

18.

sen: grace, and a sure hope of his future glory. ^a

The Execution is finished in two partes: In the gracious distribution of Rewardes and Benefites, whereby all corporall, and spirituall things necessary for salvation, are ministered to the church, vnder a certaine cendition of the crosse: ^y and in the just inflicting of punishments, whereby he dealeth with the enemies of his church, whether they be corporall, or spirituall, by repressing, and restrayning some; ^z but by punishing, and vtterly destroying other some. ^a

In the other world, Christ administred his church with a perfect consummation both of Rewardes, ^b and punishments: ^c the Antecedent whereof, shall bee the vniuersall judgement; the consequent, Eternity.

The terme and end of this kingdome, in respect of ^d the ordering thereof, shall bee, when the Sonne, being about to deliver vp this kingdome of Mediatorshippe, to God, and the Father; shall be

^x Ioh. 1.

16.

Act. 2. 6. 18

1 Ioh. 1. 3.

^y Ioh. 14

12.

Heb. 1. 3. 5.

Iac. 1. 5.

^z Psal. 110

Rom. 16.

20.

^a Rom. 7.

24. 5.

1. Cor. 5.

26.

^b Rom. 14

7.

Apoc. 21. 4

1 Cor. 2. 9

^c Apoc. 6

& 2. 8.

² Thes. 1.

6.

^d Osee 10

mae.

e 1. Cor 15
28.

subject vnto him, who hath made all things subject to himselfe, that GOD may bee all in all: ^e for hee shall solemnely professe his voluntary subjection towards God the Father, by a singular and glorious yeelding vp of this Oeconomical Kingdome receyved of him, as touching his Person from the Fathers hand.

And this is the manner of Christs Office, according to the speciall kinds thereof. Now concerning the parts, wee must in few wordes consider: Of Christs Office, there are two parts: or (as they are commonly called,) two Estates of Christ, God-man: Humiliation, and Exaltation: for in these, that whole dispensation of Salvation, and the execution of Christs threefold Office consisteth: wherefore, looke what is the manner of Christs Office from the Natures in the person, or from the person, according to both Natures, the same also, is the manner of his Humiliation, and Exaltation. Humiliation is that base, and voluntar

voluntary condition of Christ, God-man upon earth; whereby hee debased himselfe, as touching both Natures, that he might both die, and by dying satisfie: as touching his Divine Nature, he debased himselfe, both by a voluntary subjection of his Person, and by a hiding of his glory, and maiesty before men, for the time: ^f as touching his Humane Nature, both by taking vnto him the Infirmitie of our Nature; and secondly, by his most humble Obedience of Life, and Death. ^g.

Exaltation is the condition of Christ, God-man, whereby hee was advanced into the glory and dignity, which was meete, or convenient for the person of a Mediator, and that according to both natures; according to the divine nature by relation, or by a divine manifestation of that maiesty which he hid, during the time of his abasement; ^h according to the humane; partly, by the deposition of his servile condition, and partly by the receiving gifes, in body & in soule, con-

^f Phi. 2. 7. 8

^g Esa. 53. 5
Ioh. 19. 34

^h Rom. 7. 4
Act. 2. 38.

i Phil. 7. 31

Ephe. 1. 10

2.

Heb. 1. 9.

k Gal 3.

13.

l Luc. 13

31.

m Act. 2.

24.

Eph. 4. 4

d Mat. 18.

6.

1 Cor. 13.

4.

o Act. 1. 9.

Eph. 1. 11.

curing together vnto the perfection and blessednesse of his humane nature, about all nature.ⁱ

Of both states, there are proper degrees, opposite one to the other. Of Humiliation; and first of that which is outwarde, or of his Submission vnto death, there are three degrees: death, with the curse conjoynd: k Burial, that the truth of his death might be ratified: l Descent into Hell, or that voluntary debasement of Christ to suffer, and as it were, with wrestling, to overcome the paines of Hell, which Christ chiefly felt in his soule, when he was assauld; first with heavinesse, afterwards with the sorrowes of both deaths.^m

To these are opposed three degrees of Exaltation: Resurrection, in which by divine power, having subdued death, hee raysed vp himselfe vnto life everlasting: n Ascension, wherby, through the same power, hee verily and visibly translated his body into the Heavens of the blessed: o sitting at the right hand

of

of the Father, whereby Christ was actually endued with all fulnesse, both of glory, and power. P.

p Heb. 1. 3.
Psal. 110. 1.
1 Cor. 15.
25.

OF THE OFFICE OF CHRIST.

The Confuting Part.

*Distinctions in defence of Christs Office,
in Generall.*

I.

There is wont to bee a three-folde signification of the Word *Office*: for eyther it importeth an endeavor, or deede wherevnto for some man wee are dutifully employed; or an action of vertue, as *Cicero* defineth: or lastly, an action, (or worke,) vnto which, when a man is appointed, he (accordingly) executeth the same: and in this last signification, it ought to bee taken, when we treat of Christs Office.

In

II.

IN the Office of Christ, three things are to bee distinguished: Vocation, which in person hee had immediately from God. Gifts, by Vocation, which immediately hee receyved in the Humane Nature. Administration which was in person, according to both Natures; which three, the outward vocation in the olde Testament signified.

III

CHrist is sayd to be Mediator; partly, as hee is middle; partly, as hee is mediant; middle in Person, mediant in Office,

IIII.

Office ought to be distinguished either by the Substance thereof, or by the manner of execution: by substance, according to the partes, and speciall kindes of it: by manner, which hath respect both vnto the person, & to the natures in the person: for the agent

is one, and the action one, in respect of the Person: yet there are two powers of the Agent, and two beginnings of actions, in respect of the Natures.

In Defence of Christs Prophetical Office.

CHRIST is called a Prophet for three respects: first, in respect of person; for hee is the wisdom of the Father, not subiectively residing in the Father, but impressively expressing the same in the Person. 2. in respect of Office; because he hath taught his Church immediately, eyther according to eyther nature in the old, or according to both, in the new Testament. 3. In respect of Ministry; mediately teaching men by mē, which were called eyther ordinarily, or extraordinarily, vnto the office of teaching.

In Defence of his Priestly Office.

I.

THE Worde Sacrifice is taken in Scripture, eyther Analogically, or pro-

properly: Analogically, or by a certain resemblance, it signifieth the duties of Piety, and Charity: but properly, eyther the action it selfe, conjoynd with the holy ceremonies, or the things which are offered.

II.

Sacrifices, some are Typicall, or Signifying: other some not Typical, or signified; and both eyther Pacifying, or Propitiatory: or else Eucharisticall, or of Thanksgiving.

III.

The word (*Leholam,*) with the Hebrewes, importeth not the Infinitenesse of time, but the continuance of the same, sometimes longer, sometimes shorter, according to the subject matter.

IIII.

The Sacrifice of Christ is considered, eyther properly, or 1 comparatively: Properly, It is one onely in verity,

Symbolicall.

verity, and efficacy, even that Sacrifice of Christs body on the crosse: comparatively, with the olde Doctors of the church, the Eucharist was sometimes called a Sacrifice.

V.

THe Oblation of Christ, is one only, not only in speciall kind; but also in number: for there can bee no oblation of Christ, but by his comming betweene, and therefore that distinction of Sacrifice, into a bloody and vnbloody, is false.

*In Defence of his Kingly
OFFICE.*

THe Kingdome of Christ is taken, either Figuratiuely, or Properly: Figuratiuely, & then both Instrumentally, for the Gospell, and subiectiue-ly for the church properly, for that Oeconomicall dominion of Christ, which is called the Kingdom of Grace for the beginning thereof in this world,
and

and the kingdome of glory, for the consummation thereof in the other.

*In Defence of the State of Christs
Humiliation.*

I.

THere is one Subiection naturall, another Oeconomicall: and by this (latter,) Equality is not destroyed: because the thing equall (as Cyril sayeth) is sayde to be subiect to the equall, by way of dispensation.

II.

Obedience is not an Act naturall of nature; but voluntary of the person, according to both natures. Now the consequence is of no force from one speciall kind, vnto the other; from the Act of Nature, to the Act of Will.

In Defence of his Exaltation.

I.

THe maiesty of the Essence of the Word is one, and of the dispensation another.

II.

Dispensation comprehendeth two things: one, the mystery of the vnion; the other, the end of the mystery: In respect of the vnion, Maiesty hath properly respect vnto the nature assumed; in respect of the end, it fitly agreeth with Christ, according to both natures.

III.

Exaltation is not the abolishing of nature, but the perfection; and all other power given to Christ, is of Office, and not of diuine Essence.

OF

OF THE CALLING OF
MAN vnto Salvation.*The Part Confirming.*

CHAP. VIII.

FOrasmuch as wee have treated of the Beginning and Dispensation of our Redemption: that is, of the Person and Office of Christ: Wee now are to treat, according to our appointed order, of the Application thereof.

Now the verity of this Application, ought three wayes severally to be marked: by the degrees thereof; by the outward meanes, and by the Subject: the degrees, according to which, God in time applyeth vnto vs the benefit of Redemption, are chiefly two: Vocation, and Iustification.

Vocation

Vocation, is the first degree of Application, on Gods behalfe; called therefore by *Augustine*, The entry vnto salvation, and the first passage towards the end.

Of this Vocation, there is vsually had a diuers knowledge, according as it is distinguished; cyther, as touching the manner of calling, into an Inward, and outward: or as touching the diuers condition of the cause Efficient, into a Generall, and Particular: or Lastly, as touching the effect of calling, vnto an Effectuall, and not Effectuall Vocation.

Now of this Vocation, whether Inward, Particular, and Effectuall; or outward, generall, and ineffectuall, there is a double respect: the one Absolute in it selfe; the other Ioynt, (or conioyned) in an ordinary vocation. For God calleth outwardly in generall; inwardly, in particular; and Ioyntly, both wayes ordinarily.

Of both, we are orderly to treat, according to the course of the causes.

P

The

The outward and generall Vocation, (that wee may speake of it in the first place) is a gracious action of God, whereby he calleth men forth, by word, signe, and worke, from vnbeliefe vnto faith; that both the faithfull might bee disposed to the communion of salvation, and that others being cōvinced of the grace offered vnto them by God, might become inexcusable.

The cause Efficient of this Vocation is God, because it is from him properly, if you marke the true beginning thereof; and is from him, first, (or chiefly,) by himselfe, and principally, if you haue a respect vnto the meanes, which God would haue to be vsed, eyther extraordinarily, or ordinarily, for the calling of men.

The beginning is that loue of God towards man, whereby, as a lover of soules, and the Saviour of Men, ^a hee beareth his good will towards all men, and generally offereth his Grace vnto them.

Now, hee offereth the same (that wee may

a Sap. 11.
17.
1 Tim. 4.
10.

may in few wordes speake of the means) by word, by signes, and by workes; all which in respect of God, that ordaineth them, are generall: by word, eyther extraordinary, such as was in the first times of the Church; ^b or Ordinary, by the vniversall Canon of faith and life, which we call the Scripture; ^c by signs, by which added vnto the word, (the Lord being author,) his grace is visibly sealed vp; ^d by works, eyther Ordinary, or Extraordinary, eyther within the Church, or without the Church.

The matter, or Subiect of this vocation, are all men, without difference of nations, sexes, or states; vnto whome by name, the meanes, whereof we haue spoken, doe extend: For God wil haue all men to bee saved; both generally, because hee calleth forth out of all whomsoever hee will; or ^e out of every one, of the generall sorts, the generall sortes of every one, vnto salvation: as also, because the grace of God is offered vnto all; not by the vniversall efficacy of Christ; but by a generall signe, and po-

b Numb.

11.8.

Heb. 1.2.

c Ephes. 2.

17.

Rom. 10.

14.

d Rom. 4.

11.

Gen. 17.11

e Ex singu-
lis generum
genera sin-
gularum.

f Mat. 22.

14.

1. Tim. 2.

4.

g Heb. 4.

12.

h 1. Cor.

15. 28.

wer. f

The Forme, is that outward Vocation, which God mediately effecteth by the ministry of his word, by the use of the Sacraments; and lastly, by the communion of the Church, and the members thereof, in themselves, and among themselves: all which are ~~re~~ceyved by the outward senses, &

The *End* is two-fold: Proper, both the inexcusableness of the Reprobates, and the salvation of the Elect: Remote, the manifestation of the Grace of God. h

And this is the outward, and general calling.

The Internall, and particular calling is a gracious action of God, whereby the elect, from everlasting, in their due time, according to the good pleasure of God, for the merite of Christ, by the holy Ghost, are inwardly informed, viz. to the receyving, and communion of Gods grace, for their owne salvation, & the glory of Gods mercy.

The Efficient cause of this Vocation

is God, according to the particular beginning, and the ordinary means thereof.

The beginning, is the saving grace of God, for Christ; for two things doe distinguish this particular beginning of inward calling, from the generall of outward calling: Gods good pleasure, as the foregoing cause thereof; & Christs Ransome, as the meritorious cause thereof. Out of both ioynly ariseth that singular and benevolent affection of Gods will, whereby hee embraceth vs, adopted in his beloved Sonne, with his Infinite loue, by applying vnto vs his saving grace.¹

Of this Inward calling, or application, there are two inward meanes: the *Spirit* and *Faith*.

The *Spirit*, which calleth by the efficacy of the cause: ^k *Faith* answereth the calling, by the office of the instrument.

¹ Now, as the giving of the Spirit; so also the bestowing of faith, is the singular gift of God. ^m To be possible to haue both, is of Nature; but to haue both, is

P 7

of

i Eph. 2. 17

19.

Ioh. 15. 19

Act. 6. 14

Eph. 1. 5.

k 1. Ioh. 2

17.

Ezec. 11.

10.

1 Rom. 8:

30.

2. Pet. 1.

22.

m *Passé.*

of Grace.

n Rom. 8.
30.

The *Matter* of this Inward calling, are those, whome God fore-knew, and predestinated vnto life; for whome he hath predestinated, them hath he called. Neyther can this Inward and effectual calling, bee of any others, then of them whole also is the Spirite of Christ, and saving faith, according to the purpose of Gods Predestination in Christ; all others are excluded: for, albeit it be sometimes given vnto the wicked; not onely with their senses to perceiue those things, which are of the outward Ministry, but by them, after a sort, inwardly to be affected in the heart, yet is, in the vnderstanding, and will: yet this inward saving calling, whereof we here treat, doth affect them onely to salvation, who liue, and are moved by the Spirite of Christ, and are ingrafted by faith into Christ, to life eternall.

o Ioh 17
o.

Eph. 1. 10.
21. 2.

The forme of this calling, is that inward Information of the faithfull, by the spirite and faith, for the communicating of Gods grace and glory.

Of

Of this Information, there are two partes; the one is, that effectuell action of Gods Spirit in vs, and according to that the whole renewing of man, which in the Scripture is commonly called Regeneration: P The other is the action of Faith, whereby both the mind is enlightened, that it may know, and the Will sanctified, that it may apprehend God in Christ. 9

P 1 Ioh. 3.

9.
Rom. 8. 1

The End, *Remote*, is the glory of God graciously calling; *Nearer*, the salvation of Man effectually called.

9 Col. 1. 2.
Rom. 14.
14.

And this is the manner of the outward and inward absolute calling: whereof the one is of good pleasure, and election: the other of the signe: the one of Efficacy, the other of Signification, tending to Efficacy: the one proper to the Elect, the other common to all.

But, because the one cannot, nor ought to be separated from the other in the Elect, in the ordinary way vnto Salvation; out of both ariseth a calling, which wee terme Coniunct, both ordinary, & effectuell in the manner of our salvation.

Now, is it an effectually, and gracious action of the holy spirit, sealing us in the Elect, by the instrument of true faith, the preaching of the word, the use of the Sacraments, the communion of Christ, and his Church, for their salvation, and Gods eternall glory.

The Efficient cause of this calling, is God: for the calling is of gift, not of merite: of grace, not of nature: God calling whome hee will; and againe, whome hee will; eyther not calling at all, or not effectually calling; but both freely without respect of person, or without blame.

The matter are men elect, in whom alone, onely this calling is effectually, particularly, and savingly; though generally the not elected, and Hypocrites may both receyue the use of the outward calling, and seeme openly to declare the sence (and feeling) of the inward: whence it is, that the Effect of the calling, of these is called in the scripture, a ^r taste onely, but of those a commixture of the Word with faith.

r Heb. 4. 5

f Heb. 4. 2.

The

The Forme is that divine manner, of
divine Information, Inward, and Out-
ward; whereof *this* is fully performed
with the preaching of the Word, the
use of the Sacraments, and other both
private and publicke exercises of faith,
and charity; but *that*, with the saving
communion of the Spirite and Faith.

The End is both the glory of God,
being mercifull, as also the advancing
and translating of man from his misery,
to spirituall grace and glory.

OF THE CALLING OF
MAN *unto Salvation.*

The Confusing Part.

*Distinctions in defence of the
Efficient Cause.*

I.

The Univerfall *Calling*, which is
commonly called Naturall, is one;
and

and the Politicall or Ecclesiasticall, which is called *Personall*, is another. Lastly, the saving is another: of which we treat in this place: yet of all these, the Principall, and onely Efficient, is God.

II.

There is one calling *Immediate*; another *Mediate*: *Extraordinary*, & *Ordinary*: That, God effecteth by himselfe: This, by the Ministry of men.

III.

Of the Efficient cause of all callings, there is commonly had a two-fold notice: the one according to the beginning, the other according to the instrument: that, is properly of the cause, this of the fellow cause.

Concausa.

*In Defence of the Matter, against the
Unversality of Effectuall Grace.*

I.

The grace, and good will of God is, eyther noted generally, whereby
God

God doth benefite all men; or particularly, whereby hee doth good to the Elect in Christ: but this vniversall, and generall grace ought to bee discerned from the singular, and particular: as also so the vniversall, and common benefits towards all, as they are men, from the Particular towards men, as they are Christians.

II.

THe Affirmation is Inconsequent, from the Generall to all Particular things: for all ought not to bee taken vniversally of every man, but generally of all sorts of men.

III.

THe Argumentation holdeth not from the communion of Nature, to the communion of Grace.

IIII.

THe quantity of Actiue vertue, ought to bee knowne by the Effect of the quantity.

There

V.

THere is one Efficacy of calling outward, another inward; the outward is, when the senses, and corporal things are touched, & moved by the outward Ministry: the inward, when the understanding, and will are touched, and moved: Both these Efficacies againe are two-fold: the one saving, proper to the Elect; the other not saving, but leading the way, according to the generall order, and generally belongeth vnto all that are called.

The Places.

1. *Tim 4 10.* *Ans.* The benefites of Christ, in the saving of men, are distinct by two degrees: the one is common to all: the other is peculiar to the Church, and saving to the faithful, **A**dde further, that the word of (saving) importeth sometimes the benefites of God in this life, and sometimes that eternall benefite of salvation æquivocally.

Exe.

Ezek. 28. 26. God two wayes is called the God of men, eyther vniverſally, and commonly, according to nature; or particularly, according to Grace, whereby hee choſe them from everlaſting in Chriſt.

*In Defence of the Formall
CAUSE.*

I.

There is one Calling by grace naturall; and another by Grace ſupernaturall.

II.

The Calling, which is common to all, by naturall Grace, is wrought by God according to the being of Nature, (as the Schoole-men ſpeake) generally: but that, which happeneth to thoſe that are called Supernaturally, is concluded in two partes: for it proceedeth generally from the caller, & belongeth particularly to the called.

The

a Eſſe na-
lura.

III.

THe *Formall* of the calling, ought to be distinguished from the *Materi- all* thereof: because the Subject of that, is particular; but the Subject of this, belongeth to all men alike.

OF MANS IUSTIFI-
cation before GOD.

The Part Confirming.

CHAP. IX.

THe Second degree of Application which is here made on the behalf of God, is Iustification.

It is needfull that the verity of this Iustification be declared two wayes: by Anotation of Words, wher-

of

of there is vse in the explication of this doctrine: as also by definition of the thing it selfe, according to all the causes.

The Words, whose doubtfull signification is to bee taken away, lest they should in the doctrine it selfe breed any difficulty, are chiefly two; Iustice, and Iustification.

Iustice, (which indeede is of the Person) is two wayes vsually considered: one way, in the manner of quality, or Inherence; and it is the obedience of the Law, which wee performe to it: the other, in manner of Relation, or Imputation; and it is a gracious giving of another mans obedience for vs performed: that, is called the righteousness of the law, or Works: this, of the Gospell, or Faith: that, is in the person subjectiue; this, of the Person by Grace of Imputation. It is needefull, that both bee distinguished, because there is a diuerse vse of both; of this, in the Private, and inward court of the conscience before God: of that, in the pub-

publicke, and outward Court of christi-
an profession before men.

Iustification generally considered,
is the very application of righteousness:
but specially, if wee treat of righte-
ousnesse inherent, it is the effecting of a
certaine habituall holines in man, which
signification is most vnusuall, and vn-
proper: if wee treat of the righteous-
nesse of Imputation; it is a gracious Im-
putation of another mans righteousness
by faith; and so an absolving of a man
before God.

a *Jdiorif-*
mus.

And this signification, as most pro-
per, and vsuall, both the common cus-
tome of tonges, ^a & the proper phrase
of the holy Scriptures doe confirme.

The common custome of tongues, for
as with the Grecians, to iustifie hath
two significations, besides (or without)
the doctrine of Iustification; the one,
to judge and pronounce one just, by
publicke judgement: the other, after
the cause is judged, judiciously to pu-
nish one: so, that there is the same vse
of the word with the Hebrewes, two
thing.

things doe most evidently proue: first, the direct and most frequent vse of that word in court, or publike judgements, causes, and actions^b: secondly, the manifest^c opposition of condemnation, and justification, as being contraries^d.

And in this signification, the word to Iustifie, commonly importeth three things. To absolue a person accused; ^eto iudge one for righteous: to giue a testimony to one already Iustified; as also rewardes, which are due to the iust and innocent.

If you respect the proper phrase of the Scripture by iudiciall proceeding, it proposeth the whole doctrine of Iustification: this the Phrases of speaking, which the Scripture vseth; as also that whole manner and course of our Salvation, which it describeth, doe proue.

The Phrases, which in this point the Scripture vseth, do proue; some by way of deniall, that, hee which is iustified, is not condemned, not iudged: and that sinnes are not imputed vnto him: ^fsome by way of affirmation doe proue, that

Q

hee

b 2. Kin.

15.4.

Deut. 25.1

Esa 43.9.

c Pro. 17

15.

Esa 50.8

Rom. 8.33

24.

d *Antithe-*
sis.

e Esa 5.23

Exod. 23.6

Luc. 7. 29.

hee is made iust, is freedde from the accusation, and condemnation of the law, that righteousness is imputed vnto him. &c. 8

g Rom. 5.
18. & 8. 33

The whole course and manner of our Salvation is fully performed, as it were, by two degrees: by the knowledge of our misery, and the trust of Gods mercy. Of our misery, there are three partes: the Offence, the Guilt, and the Punishment. Of Gods mercy, there are three opposite parts; the foregiuenesse of the fault, the absolving from the guilt, and the freeing from the punishment. That whole course or proceeding, frō our misery to Gods mercy, is caled Iustification, by a signification taken from common pleadings: ^h or from the Lawyers.

h *Forensi.*

Iustification therefore is properly a free iudiciall action of God, whereby hee iudgeth the elect in themselves subiect to the accusation and malediction of the Law, to bee iust by faith, through Christ by imputation of his righteousness, vnto the prayse of the glory of his Grace, and their owne salvation

vation.¹

That this definition might be rightly vnderstoode, it is needefull that the Causes, which are orderly noted in the same, bee two wayes considered, according as Iustification is taken, eyther Actiuely, in respect of God, who iustifyeth; or Passiuely, in respect of man, who is iustified.

The Efficient cause of Iustification, taken actiuely, is God the Father, in the Sonne, by the holy Ghost: ^k for it is in him to absolue (or acquite) the guilty person, by whose Iustice hee is made guilty: in him to pronounce one iust, whose will is a rule of Iustice: Lastly, in him to giue iudgement of life or death, who by nature, right, and office, is supreme iudge.¹

Of this Efficient, there is a double Impulsive cause; Outward, and Inward: the Inward, is the onely mercy of the father, ^m both in regard of his good pleasure, which predestinated vs ⁿ into the adoption of sonnes, ^o as also in regard of the ^p disposing, and dispensation,

Q 2

which

i Rom. 3.
24.25.

k 1. Cor. 5.
19.
2. Cor. 6.
21.

l Esa. 59 1
Psal. 58.4.
Esa. 43.21.
Mar 2 7.
m Rom. 3.
23.
n Ephe. 1.5
o Rom. 3.
23.
p Oeconomica.

Coloss. 1.
12.

which both ordained the Sonne for this end, and applyed the benefite obtained by the Sonne vnto vs 4. And this is the grace, which in Scripture is called the Grace of Free gifts; in Schooles, the Grace that maketh one acceptable; and among the common sort, the Grace that freely giveth, and is alwayes opposed vnto workes, which are called the gifts by grace, or of grace freely given; because God tooke not the first cause of Iustification from vs, or our workes: but in himselfe, and from himselfe, for the vnsearchable riches of the glory of his grace.

(Eph. 2.
8. 9.
Tit. 3. 5.
Eph. 1. 4

Wherefore, there can bee from vs no disposition, and preparation, which of the Popelings is surmised to be necessary for the bringing in of the forme of Iustification: for albeit there bee two speciall degrees of preparation, it not in time, at leastwise in nature, going before Iustification; to witte, the feeling of our misery, and a confused knowledge of Gods mercy: yet none of these maketh for the manner of the
Effici

Efficient Cause, not onely concerning the condigne, but not so much as concerning the congruent.

The outward impulsive cause is Christ, God-man, both in respect of his merit, as also of his efficacy and operation.

Of his merite, because both by obeying and suffering in his life and death, he purchased for vs the benefite of Iustification.

Of this Efficacy, because he effectually applyeth this purchased benefite both by offering the same by the preaching of the word, & conferring it by the inward and effectuell operation of his spirite.

On mans behalfe, that, which is, & is called reductiue the Efficient cause of the Passive Iustification, is wholly Instrumentall; and it is faith, by which, not, for which, we are sayde to bee iustified, both in respect of her Correlatiue, as also in respect of her contrary, the law and good works.

Of her Correlatiue, because the whole forme of faith, as it is justifying, consisteth in relation: neyther is it sayde,

t. E. 1. 83. 3.

1. Tim. 2.

6.

1. Ioh 1. 7

Rom 8. 30

31.

u. Rom. 1.

16.

2. Cor. 5.

19.

u Gal. 3. 8.
Heb. 2. 4.
Rom. 1. 17

to iustifie vs, as it is a quality, but as it is occupied relatively, in the applying of her Correlatiue. ^u

Of her contrary : because the good workes, which are required in the person of him that is iustified, are excluded from the merit of Iustification ; as in the place concerning Faith and Workes shall be spoken more at large *.

x Rom. 5.
15. & 11. 6
Ephes. 2.
8. 9.

The matter of Iustification, which on Gods behalfe is considered actually, is two fold, according as there are two parts of Iustification; the Remission of sinnes, and the obedience of Christ.

y *Assequi-
tis sumus.*

For, because we y procured vnto our selues both the bond of death, and the depriuation of righteousness, and life, both were needful for our Iustification, that both our sinne might bee abolished by Remission, that wee might be freed from death, which is the wages of sinne, and that righteousness might bee communicated vnto vs, to the end we might attaine vnto life *.

z Dan. 9.
24.
Gal. 3. 13.

By the name of Remission of sinnes, we vnderstand that gracious act of God, whereby

whereby hee perfectly forgiueth and remitteth the fault, and the punishment, for the merit and satisfaction of Christ:

^a The foundatiō hereof is the righteousness of Christ, not his Essentiall and Diuine, ^b nor yet his habituall, which was his originall righteousness opposite vnto our originall righteousness, or spot of nature; but his actuall righteousness, which is the effect of both: namely a most perfect obedience, performed to the Father, both by satisfaction for sin, and by fulfilling of the Law. For the obedience of Christ is two fold; opposite to the double bond of man after his fall; actiue, for the fault; passiue, for the punishment: or both, for both.

The Actiue obedience is a perfect performance of Gods law, which Christ fully and perfectly executed even to the utmost tittle ^c of the law: the necessitie hereof, in the worke of our Redemption, and Iustification, three things doe prooue: the Iustice of God, the office of a Mediatour, and our Salvation.

The iustice of God: for if you eyther

Q 4

respect

a 2. Cor. 5.

19.

Rom. 8-1.

& 4-7.

b Efa. 4-8

c 1. Cor. 1.

30.

Rom 5. 19

2. Cor. 5.

21.

d Prou. 17
Exod. 20. 5

respect his nature, whereby he is infinitely iust, he ought not to saue man, but by the same manner of iustice ^d; eyther proper to vs, or freely imputed; or (if we respect) his will revealed in the law, which is an vn moueable rule of Iustice, he hath prescribed none other way vnto life, than obedience.

e Rom. 8. 2
Gal. 4. 4.

The office of Christ the Mediatour: for, whereas he, as our surety was bound, by a voluntary dispensation, to vndergoe, and performe those things, which we our selues were necessarily bound to vndergoe and performe; it was needfull that he should not onely suffer death for vs, but also performe the law, because we were bound vnto both ^e.

f Rom. 10

Our Salvation: for, whereas two things are necessary for the same, a freeing from death, and a giuing of life; it was needfull, we should obtaine the one by the purging of sinne, and the other by the gift of rightcoustnesse ^f.

4.
Rom. 5. 19
20.

Hence it is, that Christ is said to be the end, and prefection of the law vnto Salvation, to every one that beleeveth; and the

the actuall obedience of Christ, whereby we are made just, is, in the Scripture, opposed to the actual disobedience of *Adam*, whereby wee are made sinners &.

Adde further, that in the very passive obedience, the active nevertheless doth of right challenge vnto it selfe the chief-ty; for the suffering doth not simply iustifie, but as it is the suffering of Christ voluntarily presenting himselfe to God the Father, by his Eternall Spirit: whereupon the same Christ, by offering himselfe, as a sacrifice suffered; as a Sacrificer performed it.

The Passive obedience of Christ, is the sacrificing, or suffering of Christ; very necessary in respect of God, of Christ the Mediator, and of vs, Of God, because his justice must haue beene satisfied by punishment. Of Christ, because he, being our surety, ought to haue payde our debt. Of vs, because it was needefull, that we should be freed from death by dearch^h.

The Subiect of this righteousness, is Christ alone, in whom subiectiuely that habi-

g Heb. 10.

14.

Rom. 4. 25

1. Pet. 1. 19

1. Ioh. 1. 7.

Gal. 3. 13.

h Num. 8.

33.

habitual Iustice is inherent, and from whom, that both active, & passive obedience proceeded, which wee called actual righteousness.

i Rom. 5. 8
10.
Tit. 3. 3.
Eph. 2. 12.
13.

k Rom. 8.
30.
Eph. 5. 30.
Ioh. 17
20.

The matter of Iustification, which is considered Passively, are men elect; i Of this matter, there is commonly had a double notion; the one according to Nature; the other, according to Grace supernaturall; according to nature, they are sinners, and therefore subject to the accusation and malediction of the law: k according to grace supernatural, they are beleevers, or ingrafted by faith into Christ.

The forme of Iustification, taken actively, is a free imputation of Christs actual righteousness, whereby the merits and obedience of Christ are applied unto vs. by vertue of that most strait communion, whereby hee is in vs, and we in him.

The forme therefore consisteth in Relation; in which the vnity that ariseth thereout, hath between both boundes, the manner of a forme: and consisteth rather

rather in the issuing forth, and the habite, then in the inherence. Hence it is also, that Relation is sayde ^m not to bee his, but to be in respect of another. Now, it is receyved by right of the giving, and acceptance of the merites of Christes obedience: for this imputed righteousness is grace, and not nature; the communicating of a benefite, not a Real, or habitual possession of the righteousness, or substance of Christ: Lastly, an Imputation, not a passible quality inherent in vs.

*m Non esse
eius, sed
esse ad ali-
ud.*

In this Imputation we consider two things: the truth thereof in it selfe, and the manner of the truth thereof in vs.

Of the truth in it selfe there are two bounds, Righteousnesse, and the Imputation thereof: between these there is a relation, because Christ hath perfect righteousness, for no other end, then that hee might impute it; nor imputeth any other thing then righteousness; nor is our righteousness any otherwise then by Imputation.

The manner of the truth thereof in
vs,

n Cor. 5.
21.

o Autitbe-
fis.

vs, is in the Scripture two wayes limited: whercof, the former teacheth vs, that wee are iust, not in our selues, not in our owne righteousness; but by the righteousness of Christ, which being out of vs, is made ours, by right of giving. Hence wee are sayde to be made the righteousness of God in him *: the second teacheth vs, that we haue righteousness, as Christ hath our sinne: now he hath it, not subiectiuely, or inherent, but by imputation. Hence is that ° oppositiō made by the Apostle in the place already cited, to wit, of Christ, whome God made sinne for vs; and of vs, who were made the righteousness of God in him.

And according to this forme of Iustification, there is one and alike Iustification in all men, though in diuerse according to the measure of him that apprehendeth it by a diuers manner modified.

The forme therefore of Iustification is not an habitudinal faculty inherent in vs; for, albeit Iustification & Sanctification agree

agree in the Efficient causes, (as well Gods grace, as Christs merit:) in the Instrumentall (cause) to wit, faith, by receiving that of the one, and by effecting that of the other. Lastly, in the scope and end, (for they tend to one end, save that the one is as the cause, the other, as the way,) yet they much differ, both as touching the substance, and as touching the Adiuncts.

As touching the substance; that is, as touching all the causes: for the matter of Iustificatio, is the obedience of Christ; of Sanctification, our owne obedience; the one perfect, the other vnperfect; the forme thereof that, is the Imputation of Christs obedience; but of this, the drawing backe of our minds from vn-pure, to pure qualities. Of Iustification, there is no neereft, and inward efficient cause; but of this (Sanctification) the wil of man is, being the beginning of human actions; the end of that is the peace of conscience; but of this, an open testifying of the reconciling of our selues with God.

As

As touching the Adiuncts; because they differ, first in the maner of effecting; for that is effected by right of donation; this by maner of alteration: secondly by the Effects: that absolveth vs in the iudgement of God, This doth not. Thirdly, and lastly, in continuance; for, That shall haue an end with this life; This shall endure for ever.

The Forme of Iustification, taken passiuely, is the application of Faith. Hence it is, that wee are sayde to bee saved p by faith, through faith, of faith; of which wee haue spoken in the cause Instrumentall 9.

The End of Iustification, taken a stiuely, is the glory of God, in the wonderfull tempering of his Iustice, and mercy. Of his iustice, that he would haue his Sonne to satisfie it: of his mercy, that he would impute his sonnes satisfaction vnto vs.

The End of Iustification taken passiuely, is peace of Conscience, and eternall saluation.

OF

p Per fidē,
pde. ex fide.
q Mar. 5.
29.
Rom. 3. 7.
Gal. 2. 16.
Eph. 2. 8. 9.
Tit 2. 5.
r Eph. 1. 5.
6. 7.
Rom. 3.
6.
r Rom. 5. 1.
Tit. 3. 7.

OF MANS IUSTIFICATI-
on before GOD.

The Confusing Part.

*Distinctions in defence of the Defini-
tion of the Name, or Word.*

I.

IN the searching out of the interpre-
tation of a Word, the derivation and
composition of the Word, is not sim-
ply to bee looked vnto, but the vse, and
the propriety of the same.

II.

THE vse of the Word Iustification,
is vsually two-fold: for eyther
iustification is taken properly; or in a
signification translated from the spe-
ciall to the generall, by an abuse of
speech; it importeth all those thinges,
which follow Iustification.

There

TRACT III.

THere are two orders of Testimoni-
 es concerning Justification: the
 one *Legall*, the other *Evangelicall*: the
 testimonies of the *Legall* Justice, do
 teach what manner of justice standeth
 before the Tribunall of God: the te-
 stimonies of the justice of faith, or those,
 which are *Evangelicall*, doe, some per-
 taine to the causes of Justification; some
 to the outward signes, and testimonies
 of the person justified: Lastly, some to
 the comprobation of the worke done by
 faith.

*The Places, by which Bellarmine proveth,
 that to iustifie, signifieth to make
 iust. cap. 3. lib. 2. de Iustitia.*

Rom. 5. 16. 18. 19. Ans. First, there
 is a manifest opposition of condemna-
 tion, and justification. Now, whereas
 things opposite are vnder the same
 kinde; it must needs be, that iustifica-
 tion, as well as condemnation, is a ju-
 diciall

Genere.

dictall Act. Secondly, as condemnation is never taken out of that signification, which belongs to places of judgement, and pleading: so justification, which is made before God, is never taken ~~from~~ the effect of infused grace. Thirdly, the judgement of God, is according to truth as well, when he pronounceth vs just, for the imputed righteousness of Christ, as, when he marketh vs just by the power and vertue of his Spirit: both truly, though diversly: the one perfectly, the other vnperfectly.

Dan. 12. 3. Ans. Iustification in the signification, belonging to courts of pleading, is two-fold: the one immediate, the other mediate: of this speaketh the Prophet, whereby God by his Ministers absolveth sinners, as by the same he bindeth, and holdeth sinners: and it is a Figure familiar in the Scripture, to attribute that to the Instrument, which is proper to the cause.

Esa. 53. 11. Answ. First, the Hebrew word, in the third conjugation,

R

fig-

a Per Peri
phraſis.

ſignifieth to pronounce one juſt, as in the firſt, it ſignifieth to be juſt poſitively. Secondly, the Text hath not (*in his Knowledge,*) but, (*in the knowledge of himſelfe,*) whereby is declared not the manner of Iuſtification, but the Inſtrument, or faith expreſſed by a circumlocution. ^a Thirdly, it is one thing to treat of Chriſts righteousnes, which in him is inherent ſubjectively, and another thing of that, which by Grace is imputed vnto vs. Fourthly, Chriſts ſatisfaction, is the meritorious cauſe of Iuſtification, which is become onely ours by benefite of Imputation.

Apo. 22. 11. Anf. Iuſtification in the iudicial ſignification, noteth out two things, according as there is a two-fold Court; the one of Conſcience before God, the other of holineſſe before men: for it importeth to bee abſolved eyther before God, by the righteousneſſe of faith; or before men, by the righteousneſſe of workes. In the firſt ſignification, the ſenſe is thus; Hee that is juſt, let him be iuſtified ſtill: to witte, by applying

plying vnto himfelfe, the continuall remission of his finnes, and the imputation of Christs righteouſneſſe. In the ſecond, the ſenſe is thus; Hee that is juſt, let him bee juſtified ſtill; that is, he that deſireth to bee juſt, let him bee informed more and more, vnto Juſtice and holineſſe; eyther of both wayes, the iudiciall (or law) ſignification remayneth.

1. Cor. 6. 11. Anſw. Firſt, there is a fallacy of conioyning: for theſe three are not ioyned together, as if they were of one ſignification; but as ſubordinate, and oppoſite to the three-fold accusation going before: for to thoſe corruptions, whereof hee treated; hee oppoſeth waſhing: to defiling, or vnrighteouſneſſe, fornication, couetouſneſſe; hee oppoſeth Sanctification: but to Guilt, which hee expreſſeth in theſe wordes; *They ſhall not inherite the kingdom of God*: hee oppoſeth Juſtification. Secondly, hee treateth of Juſtification, which is made in the name of Chriſt, and not of that, which is by a

bsynonyma.

certaine infusion, or inherent righteousness.

*Indisfence of the Efficient Cause of Pas-
sive Iustification, or the Instrumentall
Cause of the Active, against, Bel-
larmino, from the 13. Chap.
lib. 1. De Iustificatio-
ne, to the 19.*

THat Faith alone doth not iustifie,
Bellarmine proveth by five Argu-
ments.

The First is, *That the Fathers and
Scriptures doe attribute the power of Iusti-
fying, not onely to Faith, but also to other
vertues.* Chap. 13.

*Distinctions according to the rancke
of his Arguments.*

I.

FAITH, in the Scriptures, and with
the Fathers, is wont two wayes to be
considered; one way, properly, accord-
ing to the Nature of Faith simply, the
other

other may figuratiuely, that is, by a
transumption, & correlatiuely, where-
by faith apprehendeth her object: after
the first manner, Faith is sayde not to be
alone, after the latter, it is sayde alone to
iustifie.

h Meta-ep-
tice.

II.

Iustification, which is the actiō of faith
is considered two wayes; eyther ge-
nerally, for that whole misery of our re-
conciliation, with God; or particular-
ly, for the principall, and speciall part
thereof, which consisteth in the appli-
cation and imputation of Christes righ-
teousnesse. The ground of the one, is
Generall; the Instrument of the other,
is particular.

III

Faith is considered one way in the
person of him that is iustified; ano-
ther way in iustification it selfe; & ano-
ther way in the effect of Iustification. In
the person of him that is iustified; it is
the roote, and beginning of all vertues:

R 3

In

In the act of Iustification, it is the instrument; in the effect, it is the dore of life, the gate, and way into life.

IIII.

THe feare of the Lord, in the Scriptures, and with the Fathers, is taken equivocally: for it signifieth eyther the fore-goer, (or antecedent) of Faith, or faith it selfe, or the consequent of Faith: the Antecedent of Faith, because feare is the first degree of faith vnto Iustification; First, not in time, but in order of nature: Faith it selfe, because the feare of God in Scriptures very often signifieth the whole worship of God, knowledge, and trust, that is Faith it selfe. The consequent of Faith, because the feare of God, or that desire to avoyde sinnes, and to performe righteousnesse followeth faith, as the fruite, the good tree. Now, whatsoever things are attributed to the feare of God by the Fathers, or in the Scripture, they are attributed eyther in the second signification, by a *Synecdoche*, or in the third
by

by a Metonymy.

V.

THe Word (Hope) is sometimes taken for trust it selfe, according as the same Verbe signifyeth, sometime to trust, sometime to hope. In which signification it is taken of the Fathers, and in the Scripture, in the places cited by *Bel-lermine*: sometimes it is taken oppositely, so that faith is of things past, and present; hope, onely of things to come.

VI.

TRue loue, which in this world can never be perfect, is neyther in time, nor nature, before Iustification: seeing that it, beeing, as it were, the effect by it. Soing forth followeth faith, as the nearest cause; neyther doe the places of Scripture, which are alleadged, point out the cause of the remission of sinnes, or of Iustification, but the *Adiunct*, and the necessary consequent thereof.

VII.

THere is a two-fold repentance propounded in the Scriptures, a true and an hypocriticall. Faith defineth and limitteth the true; but the want of faith the hypocriticall: and therefore those things which are attributed in the scriptures, and by the Fathers, to the true repentance, they are attributed, not in respect of it selfe simply, but in respect of faith ^d after a sort. Adde further, that by a frequent and vsuall *Metonymy* in the Scripture, that is attributed to the Effect, which is proper to the cause.

d secundū
quid.

VIII.

The Purpose, and desire truly to receaue the Sacrament, as also a purpose and desire of a new life, and obedience, are excluded from Iustification, but not from the person justified for the cause of Iustification is one thing. & the quality of the person justified, is an other thing: neyther are the effectes to be confounded with the causes, or the cau-

causes with their effects.

The second Argument. If Faith cannot be separated from love, & other vertues, then it alone cannot Iustifie. Cap. 14. 15.

DISTINCTIONS.

I.

IT is one thing to treat of Faith, as it is considered absolutely, as a quality; but another thing, as it is considered relatively, as an Organ, and Instrument; being absolutely considered, it cannot be separated from good works; but considered relatively, it justifieth without works: because it alone is the Instrument of Iustification, and not works: & so it is never alone, yet it alone worketh in the worke of Iustification.

II.

AND yet it followeth not, that faith justifieth with vices as it justifieth without works: because Faith onely

Que iusti-
fians est.

is considered exclusiue without works, as it iustifieth, and not what it is iustifying.

III.

WHerefore that third point also, is in cōsequent, that faith if it be alone, shall also alone iustifie vs, because as Iustification is never separated from faith, so neyther is faith from works. As also, that is an Inconsequent, if the eye alone seeth, therefore it shall see although it bee alone.

IIII.

BVt that, which the Adversary pro-
veth, that true faith may in very
deed, bee separated from loue and other
vertues, leaneth vpon no ground: and
first, as touching the places in *Iohn. 15.*
there is speech of faith historicall, in *1.*
Cor. 13. Of faith, of miracles. In *Iames,*
2. Of faith temporall, or hypocriticall.
Secondly, as touching the argument
taken from the state of the Church, bee
play-

playeth with the doubtfull signification in the word (Faithfull,) who in the places now cited, are so called, for the outward profession of faith, and the communion of the Churches, and not according to the inward truth, and formall manner of faith, and the Church. Thirdly, as touching the argument, taken from the proper manner of faith, and loue, it leaneth both vpon a false consequent, and a false supposition: for this is a false consequent, in that albeit there bee two vertues, yet they may mutually be separated the one from the other. This also is a false supposition, in that loue springeth not necessarily from faith: for God hath given Faith, as the mother, & begetter of loue. Fourthly, as touching the absurdity, there is none: for Iustification shall not therefore depend vpon workes, because it is not without workes: whereas these are two diuers propositions, to bee without workes, and to iustifie without workes.

The

The third Argument is taken from the removal of the Causes, whereas Faith alone Iustifieth; which causes are of Bellarmine referred to three heads, cap. 16.

The first is the authority of the word, wherunto the Adversary answereth; That it is no where taught in the scripture, That wee are iustified by faith onely.

*Ans. Though the Particle (alone) be not expressed in the Scripture, yet the signification of that word is expressed by Synonymall formes of speaking, which are these: 1. Without Workes. 2. Of Grace, freely by Grace. 3. The exclusiue Particles, which are two particulars, Galat, 2.16. *but by Faith.* Luc. 8.30. *By beleeving onely*: by which formes of speaking, as all works aswell Ceremoniall, as Moral, are excluded; so faith alone is included, as the onely Instrument of Iustification.*

The

The second head is the will of God, who will have vs iustified with the alone condition of faith. The Adversary answereth, that it contradicth the Scripture, which layeth downe also the condition of Repentance.

Answer, 1. Repentance is the condition of faith, and of the person justified, but not properly of Iustification. 2. It is one thing to treat of the condition of Iustification, but another thing of the cause, and Instrument thereof: for a condition noteth a consequent, or effect: but a cause, the Antecedent, or Efficient. 3. Neyther is our Iustification, with the condition of Faith, as Faith is a habite in vs, but as it apprehendeth Christ out of vs.

The third is the nature of faith, which alone hath that property, that it apprehendeth Iustification. The Adversary answereth, that Faith doth not properly apprehend.

Ans.

Ans^w. There is a double apprehension, the one of knowledge in the vnderstanding, the other of trust in the Will: both these Faith includeth, which in respect of the vnderstanding, and the will apprehendeth Christ: but the nature of the Sacramentes is otherwise, which were instituted, not that they might iustifie, but that they might confirme the party iustified in the feeling of his iustification.

The fourth Argument, of Iustifying: for v^e Iustifieth not by the shineffe, or merite, which Bellarmine c^o by three arguments, by the manner of w^o cap. 13.

The first is taken from testimo^{nies} which teach that faith is the cause of iustification.

Rom. 3. Rom. 5. Ephes. 1. Answer. First, for Faith is one thing, and by Faith

Faith is another thing. The one is of the cause, the other of the Instrument. Secondly, neyther is the maner of works the same, with that of faith in opposition: because workes haue the nature of righteousness inherent in vs, but faith the nature of righteousness imputed vnto vs. Thirdly, nor doe the places, which are alleadged, note the cause of Iustification, but eyther the Instrument or the quality, and state of a

whose testimony
is the be-
, and hereby
ration.

two-fold im-
place the A-
of debt, the o-
the Apostle trea-
not of that. Secondly,
Faith is the instrument, it is no strange
thing, if (as it is vsually the maner of
instruments,) the name and the office
of

Ans^r. There is a double apprehension, the one of knowledge in the vnderstanding, the other of trust in the Will: both these Faith includeth, which in respect of the vnderstanding, and the will apprehendeth Christ: but the nature of the Sacramentes is otherwise, which were instituted, not that they might iustifie, but that they might confirme the party iustified in the feeling of his iustification.

The fourth Argument, is from the manner of Iustifying: for we affirme that faith Iustifieth not by the manner of cause, worthinesse, or merite, but by relation onely: which Bellarmine denyeth, and proveth by three arguments, that faith iustifieth by the manner of merite, and cause. cap. 13.

The first is taken from testimonies, which teach that faith is the cause of iustification.

Rom. 3. Rom. 5. Ephes. 1. Answer. First, for Faith is one thing, and by Faith

Faith is another thing. The one is of the cause, the other of the Instrument. Secondly, neyther is the maner of works the same, with that of faith in opposition: because workes haue the nature of righteousness inherent in vs, but faith the nature of righteousness imputed vnto vs. Thirdly, nor doe the places, which are alleadged, note the cause of Iustification, but eyther the Instrument thereof, or the quality, and state of a man iustified.

The second, is taken from those testimonies, which testifie, that faith is the beginning of righteousness, and hereby the formall cause of Iustification.

Rom. 4. First, there is a two-fold imputation, as in that very place the Apostle noteth: the one of debt, the other of grace: and the Apostle treateth of this, and not of that. Secondly, when Faith is the instrument, it is no strange thing, if (as it is usually the manner of instruments,) the name and the office of

of the thing, whereof it is but the Instrument, bee attributed vnto it.

*iPrimum,
ad primū.*

1. Cor. 3. First, A foundation is vsually considered two wayes; properly, or by a Metalepsis: properly, Christ is so; but by a Metalepsis Faith, which hath respect to Christ. For distinctions sake, the one may bee called ¹ the first; the other to the first. Secondly, a foundation is eyther vnderstoode to bee, as a part of a building, or a ground of a building. Christ and Faith are sayd to be the foundation of the Church, not properly, as they are a part thereof; but as they are the Ground, and Base of the same.

Act. 15. First, the hearts are justified by faith, not as the cause, but as the Instrument; not by effecting, but by affecting or applying. Secondly, the place it selfe doth manifestly distinguish Faith, which is onely the inner instrumentall cause, from the cause properly Efficient, to witte, the Father, in the Sonne, by the holy Ghost.

The third, is taken from those Testimonies

monies, which teach that Remission of sinnes is obtained by Faith.

Luke. 7. Ans. First, men are sayde to bee sayed both properly of God, our onely Saviour; and figuratiuely, by the meanes, which it hath pleased God to vse, eyther inward as faith; or outward; as the voyce of the Gospell, and the signes thereof. Secondly, the efficacy of faith, wholly dependeth vpon the object, which it apprehendeth: and it is sayde to saue, for that it is the effectual, and necessary Instrument of Salvation, like as the Gospell is called the power to every one that beleeverh vnto saluation.

Rom. 4. Ans. First, The Particle, (wherefore) noteth not the cause of the Consequent, but of the Consequence. Secondly, it is there shewed, how what the habite of faith deserveth, (such faith and merites are opposites) but what is the vse, and effect of true & naturall faith.

Rom. 10. Ans. First, the Apostle
S doth

doth neyther make preaching the cause of faith, nor faith the cause of invocation, and salvation: but teacheth, that, as that is the Instrument of the one; so this is of the other. Secōdly, the degrees of Salvation are reckoned vppe by the Apostle, which are badly confounded with the causes thereof. Thirdly, those things, which Faith obtayneth by Invocation; it obtayneth as an Instrument, and not as a Cause, because all the power of Faith, consisteth in Relation.

Heb. 11. Ans. First, men please God by faith, not for faith. Secondly, whatsoever examples are cited; they note not the merite of Faith, but the vse, and effect thereof.

The Fift Argument, is set from two principles; the first whereof, is the Formall Cause of Iustification, which the Adversary affirmeth to bee righteousness inherent in vs: The secoud is the merite, and necessity of good workes. Of the former, wee shall treat in the explication of the Formall Cause, of the latter

later, in the place concerning good
works.

**DISTINCTIONS IN DE-
fence of the Materiall Cause.**

I.

THere is one Iustice Create, and ano-
ther Increate; the one is of God, &
of Christ, as hee is God: the other of
the Creature, and of Christ, as hee is a
creature.

II.

THe Create righteousness, is eyther
of the Person, or of the cause: by
that, some person is judged just, by
this, a righteousness of the Cause of
some controversie is vnderstoode: the
righteousnesse of the Person, to speake
properly, is in Christ.

III.

Of the person, there is one inherent;
another Imputative: that was in
Christ

Christ; this is in vs, by the worke of the Spirit, for Christ.

IIII.

Inherent righteousness, is eyther originall, or habitually, or else actual: both of these were in Christ, yet properly, he imputeth this onely.

V.

Actual righteousness, is eyther perfect, or imperfect; this is in vs; that in Christ.

VI.

Perfect actual righteousness of Christ consisteth in a double obedience; whereof the one is called the obedience of the Law, the other obedience vnto death.

VII.

The obedience of the law, which is truly and properly the effect of the person, being the mediator; neyther ought

ought, nor can bee called, eyther a part making the person; or a quality pertayning to the making of that person.

VIII

THe places of Scripture which treat of Christs death, are not to bee taken exclusiue, or oppositely, but figuratiue, or Synecdochically, for the last accomplishment of the whole obedience.

*DISTINCTIONS in defence of
the Formall Cause.*

The Arguments, which *Bellarmino* bringeth against the truth of this cause, are of two sorts: for first, hee endeauoureth to proue by certaine reasons, that our inherent righteousness, is the formall cause of our righteousness. Secondly, he impugneth the imputation of Christs righteousness.

The first he endeauoureth to perform by 8. Testimonies. *Cap. 3. Lib. 2. De Iustifications.*

The first, is in *Rom. 5.* Of which wee have treated in the explication of those places, which were alleadged against the true nature of the name, or word.

The second, is in *Rom. 3.* Answ. First, the Grace of God is taken in Scripture equivocally: First, for the free and eternall favour of God, whereby hee madeys acceptable to himselfe, in his beloved Sonne: and this is the Grace that maketh acceptable. Secondly, for the giftes, by Grace, whether outward, or inward, whether generall, or particula; and that, in the place cited, it is taken in that signification, and not in this, three thinges doe proue. First, because the Apostle excludeth the righteousness of the law, which is of works; to the end hee might establish the righteousness of faith, the causes whereof, hee reckoneth vp. Secondly, because, what hee called freely, hee expounded by grace, that not onely the workes that goe before; but also those that follow, after faith might
 be

bee excluded. Thirdly, because the Apostle opposeth the very same Grace, cap. 4. 2. 4. against *Abrahams* works, howsoever proceeding from the remaining of the Spirit. Secondly, neyther indeed, doth the conjoyning of those two words, *Freely*, and *by Graces* (sith the one expoundeth the other according to the Scripturall Phrase of speaking:) nor doth the force of the Preposition (*by*.) which is not found in the originall Text, and very often in the Scripture, noteth the efficient, nor doth the Efficacy of Gods grace, the effect whereof ought necessarily to be distinguished from the Cause: nor lastly doth it, because loue in Scripture is called any Grace (whereas both the loue of God towards vs, is a grace making acceptable, and ours towards God is a grace freely given,) any way infringe that interpretation.

The third, *1. Cor. 6.* To this wee haue aboue answered.

The fourth. *Titus 3.* Answ. First, the Effect is badly confounded with the

cause, to witte; Iustification, with Regeneration, and Renovation; for the matter of that, is the righteousnesse of Christ; but of this, our Inherent righteousnesse. Secondly, neyther doth the Apostle call Renovation, Iustification; sith hee expressly distinguisheth the one from the other. Thirdly, the Apostle sheweth not the cause, but the vie of Renovation, or good workes, when he sayeth; that being justified by the grace of God, wee might bee heyres, according to the hope of everlasting life.

The fift, *Heb. 11: Ans.* First, there is a two-folde righteousnesse, Imputed, and Inherent : by both they are called Iust, (or righteous) but after a divers manner : by that, by way of Relation, and perfectly before God : by this, Inchoatiuely, Subjectiuely, and vnperfectly. Secondly, the perfection, which is ascribed vnto the faithfull, in the Scripture, hath a three-fold respect; the first, of Gods counsell from everlasting : Secondly, of the foundation in Christ; lastly, eyther of comparifon, and oppositi-

on vnto other mēcs vnrighteousnes, or of the end, or tearme of perfection, vnto which it tendeth: besides these respects, there is no perfection of the faithfull in this world. Thirdly, the nearest cause, in deede of a righteous worke, is inherent righteousness; but the chiefe, and principall cause, is the Spirit of Christ, imputing his righteousness to vs, and by the power of that imputed righteousness, working this inherent righteousness in vs.

The Sixt, *Rom. 8.* *1. Cor. 15.* Anf. first, our Conformity with the Image of Christ, whereof mention is made in the Scripture, is threefold: the one, vnto the image of glory, being opposite to that, which is vnto the image of Christs afflictions: And of this the Apostle treateth in the cited places. The second, vnto the image of Christs obedience, which, in deede, in this world, we performe vnperfectly: but Christ applyeth the same to vs, as perfectly performed for vs. The third, is of the death, buriall, and resurrection of Christ. Secondly,

condly, of Christs righteousness, there is a double vse: the one principall of satisfaction, and merite: the other, exemplary, and of document: as touching satisfaction, Christs righteousness is imputed to vs; as touching example, it is the rule of our inherent righteousness. Thirdly, the opposition, which is made betweene the image of the first *Adam*, and the second, according to the sense of the Apostle, in both places, hath respect vnto the mortality, and immortality, the earthly, and heavenly qualities of the body; & not properly vnto sinne, and Christs imputed righteousness.

The seauenth, *Rom. 6.* Ans. The word Iustification is taken two wayes; properly, and improperly: Properly, when wee are sayde to bee justified by the cause; Improperly, when wee are sayde to bee justified by the effects. Secondly, the Apostle treateth of our Sanctification, and the two parts thereof; the mortifying of the old man, and the quickning of the new: of both which partes,

partes, hee giues vs an example in the death and resurrection of Christ. Thirdly, to bee justified, signifieth to bee freed, according to the proper phrase of the Hebrewes, who comprehend the Consequent with the Antecedent.

The eight, *Rom 8.* Answers: First, the degrees of our Salvation, Adoption, and Iustification, are badly confounded together. Secondly, of Adoption, there are two considerations; the one, according to the truth, and foundation thereof, in the eternall counsell of our Election: the other, according to the fruition, and accomplishment thereof in the other life. In that signification, Adoption goeth before Iustification: but in this, Adoption is the bound, and end of Iustification. Thirdly, it is one thing to call Iustification Putative, and another Imputative: that, as being false, is falsely also faigned vnto vs: this, is no lesse true, then if we our selves, had it subiectively, because of the truths sake, both of Gods promise

mise, and our coniunction with Christ.

That the FORMAL CAUSE of our Iustification, is not the Imputation of Christs righteousness; Belarmino proveth by ten Arguments, Cap. 7. Lib. 2. de Iustificatione.

To the FIRST.

If is false; for whereas there are two sorts of testimonies, some expressed, and some by consequent: the things that follow, prove, that both are found in the Scripture, and with the fathers, concerning the imputation of Christs righteousness. there are two expresse testimonies, (among the rest) in Scriptures. *Rom. 4. 6. 1. Cor. 1. 30.* And by Consequent, these are speciall; first, That the remission of sinnes, which is the second Part of Iustification, is expressed in Scriptures, by the name of not Imputing. *Rom. 4. 7. & 8.* Second-ly

with

SE

ta-

/.

-

ly, that the Apostle denyeth any proper, or inherent righteousness, to the end, he might establish that, which is of Imputation by faith. *Phil.* 3. 8. Thirdly, because looke what the manner of our sinne is in Christ; the same is also the manner of Christs righteousness; to wit, in both by imputation. *2 Cor.* 5. 21. The testimonies of the fathers, are also frequent.

To the SECOND.

two

fled,

ges

ound

ers,

rists

refle

rip-

And

first,

h is

ex.

e of

nd-

ly

First, whether you respect Gods truth, Imputation of righteousness is conjoynd with the Remission of finnes. *Dan.* 9. 24. *Rom.* 4. 6. & 7. Or whether you respect our Salvation, it was behouefull also, that the two parts of Iustification should bee opposed to a double euill, wherunto wee were subject: to punishment, remission of finnes, to offence, imputation of righteousness. Or lastly, whether you respect the satisfaction of the Law, two things were necessary; the first, that wee

wee might bee freed from the punishment, which the law threatneth: secondly, that wee might fulfill the law, and so might bee made like vnto Christ. Secondly, neyther doe the places, which are cited, concerning the Remission of sinnes, take away the Imputation of Christs righteousness, sith the things, which put themselues one with another, cannot duely be put one against another. Thirdly, the opposition, which is made in *Rom. 5* hath not respect to the manner of inherence, or imputation, but to the *Causes, Effects, and Subjects* of salvation, & condēnation: The *Causes* of salvation being the obedience of the second *Adam*, but of Condēnation. the disobedience of the first: The *Effects*, that by the one, wee are made iust; by the other, Sinners. The *Subjects*, on both sides, there are many men found, to witte, in the cause of condēnation vniversally, but in the cause of Salvation generally.

To the *THIRD*.

First

First, there is a double vse of the Imputation of Christs righteousness: the one is, to absolve vs before God; the other, to cover the imperfection of our righteousness: that is Primary, this Secondary. Secondly, the perfection, which is attributed to Faith, Hope, and Charity, is teamed so equivocally, and is to bee expounded, according to that three-fold respect thereof, of which, we haue before spoken.

To the FOURTH.

First, wee are sayde to be Formally Just, eyther subiectiuely, or by relation: subiectiuely, by righteousness inherent in vs, which is vnperfect: relatively, by Christs righteousness, which is perfectly imputed vnto vs. Secondly, it is false, that a thing should alwayes haue a name outwardly from the qualities, which may bee inwardly: sith, even in naturall thinges, the bodies of the starres shine not with their owne, but

b *Asistitio* but with a ^b borrowed light, that is, by the benefite of the Sunne. Things subordinate, doe not disagree, neyther are they two contrary formes; to wit, the outward, and the inherent, such that is both the fore-going, and forming cause of this.

To the FIFT.

If you respect the truth of righteousness imputed vnto vs, wee are accounted truely righteous before God, no lesse then Christ; but, if you respect the quantiry and subiect, Christ is more righteous then wee: because hee is so actually, wee imputatiuely, hee subiectiuely, wee relatively in him, vnto him: and therefore wee cannot, nor ought to bee accounted Redeemers, and Saviours; for that, of Christs actions there are two sorts, the one is of them, which being named in the Abstract, (or deuided) do not so much signifie the office of Christ, as his benefite obtrayned for vs: the other of them, which in the
Con-

Concrete (or conjunction,) doe not so much note out to vs, the benefite, as his personall office. The names of those are wont to be changed; but the names of these, are bounded in the person of Christ.

To the SIXT.

OF the restoring of Gods image in vs by Christ, there are two parts: the abolishing of the depraved Image, and the renuance of the same; That is performed by the Imputation of Christs righteousness, This is by the benefite of sanctification, or inherent righteousness; and both wee haue of Christ.

To the SEVENTH.

FIRST, there is a double consideration of Christ; the one as touching himselfe, the other as touching vs; whose person hee tooke vpon him: in respect of the former, Christ is sayd to be just, holy, &c. In respect of the latter, he

hee is saide to bee made sinne, the curse
&c. Secondly, albeit sinne bee called a
sacrifice, according to the Hebrewes
proper forme of speech, yet the man-
ner of opposition, in the cited place re-
quireth, that hee bee rather sayde to
be made sinne, that is, a sinner, not in
himself, but by the guilt of all our sinnes
imputed vnto him: a figure of which
thing, the two he-Goates were, whereof
mention is made. *Leu. 16.*

To the EIGHT.

First, there is a two-fold fairenesse of
the Bride: the one, which shee hath
of her Spouse, by perfect imputation;
the other, which shee hath in her selfe,
by a beginning in this life. Secondly, the
beauty of Christ, and of his church dif-
fer not in Forme, but in the Subject,
and manner of propriety: for, in Christ
is sayrenesse, by manner of inherence;
in the church, by manner of imputation.
Thirdly, shee is sayd to bee faire among
women, not opposed to Christ, but to o-
ther

ther women.

To the NINTH.

First, the Purennes, wherewith wee are prepared for the seeing of God, is, as well that, which we haue by Imputation, as that, which is in vs subiectiue-ly in this life. Secondly, neyther is imputation a vaine thing onely, which may seeme, or onely be thought to be; for it is in very deede applyed vnto vs: & whereas Relation is not an idle thing, but an application vnto the bound thereof; it must needes bee, that this Imputation is some what, which wholly consisteth in Relation.

To the TENTH.

Heb. 9. Ephes. 5. Tit. 2. Job. 16. Ans. First, the word Sanctification, is ^e of diuers significations: for it signifieth Iustification it selfe, or the effect of Iustification: and in the first signification it is taken in the cited places

e Homonyma.

ces, but not in the second. Secondly, these wordes *Truely*, and *Imputatively*, are badly opposed the one to the other: sith those things also, which are imputed vnto vs, are as truely ours, as if they were in vs subiectively.

OF THE COVENANT of GOD.

The Part Confirming.

CHAP. X.

ANd these are the degrees, according to which God, in this life, by *calling* effectually, and *justifying* freely, disposeth the benefit of redemption. Now by order, we are to see, concerning the outward *meanes*, by which God ordinarily executeth that dispensation.

The

The outward *meanes* ordinarie of the execution thereof on Gods behalfe, are two: the *covenant*, and the seales, and sacraments of the *covenant*.

By the name of *covenant*, wee vnderstand, not that generall earthly, and temporarie covenant, which God made, and keepeth with all created things, according to their nature, by the free law of his providence; neither that speciall covenant, which hee entred into, with our first Parents in that state of integrity, a speciall examination or triall of obedience being added, as also both the promise of a life supernaturall, and the threat of a double death being put thereto^d; the one is of nature, vniuersall, the other of humane nature limited by a certaine bound of time and state; neither of both are properly pertaining to vs, who are to be aduanced from the vniuersall nature, and the corruption of particular nature to the communion of supernaturall glory: but we vnderstand that covenant, which God entred into with man after his fall, by his speciall

d Gen. 3

22.

T 3

grace

grace: which covenant is one onely; for as much as there is but one only way of salvation, though a variable, and divers maner of administering the same, bee pointed out: Wherefore, first we must speake concerning the very substance of the covenant: Secondly, of the Formes therof which diversly it had from the outward maner, and circumstances.

The *Covenant* then which God entered into with man corrupt, is the free disposition of God, whereby hee promiseth eternal salvation, by the death of his Sonne, to the glory of his Grace.

The Efficient cause of this Covenant is God: for here is not the disposition of two parties, which is wont to presuppose the equalitie of persons, and right, betweene parties: for such a one can never befall betweene God and the creature: but it is of God alone, who of his meeie will, stroke that covenant with man, whereby hee might bee advanced from his owne nature, vnto the

e Ier. 37.
31 &c.
Gal. 4. 24

the communion of Gods grace, and glory.

And the manner of this Efficient cause in the Scriptures, is usually two wayes circumscribed, both *Generally*, & *Immediately*, as also *Particularly*, and *Mediately*.

Generally, and *Immediately*, it is the benefite of the Father, the Sonne, and the holy Ghost.

But *Particularly* and *mediately*, it is the benefite of Christ, God and man; who, as, hee is the foundation of Election, so is hee also of Gods grace in time communicated, vpon which this covenant is built.

The *Matter* of the covenant is two-fold; whereof the one is of the Object, the other of the Subject, wherein also the parties are to be considered.

The *Object*, or the matter (as they tearme it) about, or concerning which, is two-fold: First, it is God promising life, vnder condition of faith, and his worshippe: secondly, it is man, & covenanting for grace, and promising

T 4

faith

(Eph. 1. 3-4
Act. 3. 15.

g Stipulis.

faith and obedience,

The Subiect, or parties of the Covenant, doe circumscribe the conditions thereof, which are of two sortes; the first is of them, which are promised of God in the Law, and the Gospell: the latter of those, to the performing whereof, man bindeth himselfe, promising faith and good works.

The *Forme* of the Covenant, is a mutuall binding of the parties, according to certain conditions; of God, promising by the death of his Sonne, a free Remission of sinnes, and everlasting life; ^h Of Man, promising faith & obedience. ^j And in respect of this obligation, the manner of the parties is diverse; for in respect of God, it is his owne free Grace, and mercy, who bindeth himself to man, by his loue, and promise; in respect of man, it is an obligation, wholly of right, and due.

The *End Generall*, is a declaration of Gods soveraigne goodnesse, mercy, and Iustice in our Salvation: Particular, is mans salvation, as farre forth,

^h Gen. 12.

12.

Ier. 31. 40.

^j Gen. 17.

1.

Mar. 16. 16

as faith by it selfe, hath respect to mans good, though through his owne fault, the same bee not alwayes saving vnto him.

And this is the *Substance* of the covenant, which God made with man after his fall: the truth whereof is expressely, and perfectly containd in the olde, and new Testament, the Law and the Gospell,

The *Manner* of administering this covenant was diuers, according to the difference of the times ^k, wherein a diuerse face, and forme was put vpon that selfe same substance of the thing.

k Heb. 1. 1

The Generall distinction of the times hath two Periods: the one of *Christ*, to bee exhibited; the other of him already exhibited.

And that wee may speake of the first, even before Christes comming; he administered this covenant diuerse wayes, according to the manner of the three Ages.

The first Age was from the time of *Adams* fall vnto *Abraham*; at which time

1 Gen. 3
15.

time God expounded no lesse evidently then briefly, the whole manner of the covenant in that promise, which is extant in the third of *Genesis* 1.

And this was the *Manner* of the *Promise*.

The second was from *Abraham* vnto *Moses*, when the promise which hithervnto was proposed vnto all, being restrayned to *Abraham*, and his posterity, was sealed with Sacraments, & after that a solemne covenant was added to the promise; conditions were layed downe on both sides, as well on Gods behalfe, as on mans behalfe.

m Gen. 17
4 5. &c.

And this is properly called the *Manner of the Covenant*, because of the expresse mention of the mutuall obligation ^m.

n Heb. 9
15 16.

The third, was from *Moses* vnto *Christs* comming, when God, in a more speciall manner disposed, declared, and confirmed that covenant, into the forme of a Testament ⁿ.

Of this *Testament*, there are two partes subordinate, the one to the other

ther: The one *Legall* and conditionall, requiring of man a perfect obedience of the law, and vnder condition thereof, promising life eternall^o; which part was, as it were, a preparation vnto the other, according as the Law is the Schoole-master vnto Christ: but the other part of that Testament, was the *Doctrine Evangelicall*, concerning mans reconciliation with God, and his deliverance from his misery, by the death of Christ; which part was shadowed forth with divers Types, and Ceremonies P.

And this was the Maner of Administring the covenant before Christs comming.

After Christs birth; first, at the coming of Christ into the flesh; afterwards in his administration in the flesh; and lastly at his death, the old being abrogated, hee brought in the new Testament q.

We say abrogated after a sort, in respect of both partes of the Testament; of the former, because God neyther vrgeth, nor requireth the manner of

o Leu. 18.

5.
Luc. 10,
27.

p Exod. 14
2 o.
Heb. 8. 8.

q Heb. 7.
17.
Heb 9. 16.

per-

perfect obedience, of the Law: of the latter, because the body succeeded the shadowes; the truth, the figures; the thing signified, the signes, and sacrifices: And hence it may bee easily concluded, what might bee the difference, and agreement of the Law, and the Gospell, of the old and the new Testament.

The *Agreement* is made in the Substance of both; for there are no Essentiall, but Accidentall differences, according to the divers manner of dispensation; wherefore they agree in all the causes.

In the *Efficient Cause*: for there is the same Author, even God by his free mercy; and the same meritorious cause, even the death of Christ ^r.

In the *Matter*: for the thinges promised, and sealed vp, are the same; to witte, the Grace, and Glory of God ^r.

In the *Forme*: for in general, the manner of administering is the same: that is, the internall communication of the spirite, and the externall communication of the word ^r.

In

Ier. 31. 31

Rom. 9. 7

Mar. 1. 15.

Rom. 4.

2.

Gal. 3. 16.

1 Gen. 12.

18.

Psal. 1. 22.

Mat. 28.

19.

In the *End*, because the end, on both sides is life eternall; for the scriptures, examples, and manner do proue, that the Fathers in the olde Testament, who, were partakers of the same promise with vs, had no other end.

Scripture, because the very forme of the covenant; and the Prophets, the Interpreters thereof, make mention of life eternall ^u.

Examples, for the Author to the Hebrewes doth testifie, that *Noah*, *Abraham*, and the rest, that were in the same covenant, attained vnto that end.

Manner, for they abounded both with the same spirit of faith, and with the signs of the same signified thing ^x.

The difference is in the manner of administering, and in the circumstances of the disposing.

In the manner of *Administration*, as well on Gods behalfe, as on mans behalfe: on Gods behalf, for both the internall communication of the Spirit, and the externall communication of the Doctrine, and Signes, was farre

^u Gen. 15

8.

Psal. 116.

15.

Esa. 57. 6.

Heb. 11. 9.

^x 2 Co. 4

13.

Ier. 15. 6

1 Cor. 10.

3.

y Act. 15. 8

2. Cor. 4.

11.

Ier 31. 31

2 Heb. 10.

1.

2 Heb. 8. 6.

& 12. 14.

b Mat. 10.

5. 6.

Eph. 1. 1.

Rom. 3. 24

farre more evident, and effectuall in the New Testament, then in the Olde *y*: *On mans behalfe*; for they, who were in the Olde Testament, had but the Image, for the truth absent; the shadow, for the body: but they who were vnder the New, haue both the present truth, and the perfect body. *2* Adde further, that they had *Moses* for the Mediatour of that covenant, but we *Christ* *2*.

In circumstances both of time and place: Of *Time*; the Olde Testament endured vnto the first comming of *Christ*, the New shall endure from the first, vnto the second. Of *Place*; for the Olde Testament, from the time of *Abraham*, was inclosed onely in a corner of the world, but the New passed over all the world *b*.

OF

OF GODS COVE- nant.

The Confuting Part.

*Distinctions, in Defence of the
Efficient Cause.*

I.

THe wordes (*Covenant* and *Testa-
ment*) are ^d Equivocall: *Covenant*
signifieth three thinges. First, that
bargaine made by God, with man,
whether it bee the whole; or the partes
thereof. Secondly, as well al the lawes,
and holy promises taken vniversally, as
any speciall commaundement whatso-
ever, or promise added to the covenant.
Thirdly, by a Metonymy, the bookes
wherein the covenants are written
downe. Likewise also the word *Testa-
ment*, doth signifie three thinges: First,
the meaning of our will, concerning
that

*d Homony-
ma.*

that thing, which wee would haue to be performed after our death, as touching our goodes: the Grecians call it, a disposing, 2. according to the vse of Scripture, a compact betweene God, & man: the Grecians tearme it a composition: 3. By a Metonymy, the books or distinct parts of the Bible.

II.

THe word *Covenant* is taken, eyther absolutely, or oppositely. Absolutely, for the free Covenant both old, and new: Oppositely, for the Legall covenant, or the Law it selfe: and in the first sence, wee here take it: but taken in the second: as the olde Testament is called in the Scripture, the *Killing Letter*, and the Ministry of death: so the new Testament is also called the ministry of the Spirit, and life.

III.

THe Foundation, Condition, and Cause of the Covenant, when they are pronounced of Christ, are in matter the

same, but do differ in manner: for he is called the foundation by way of application: the Condition, as he is to be applied; and the cause as he is, (or was) applied.

IN DEFENCE OF THE MATTER,

I.

THe Conditions of the covenants on mans behalfe are not Essentiall: because, both Faith and Workes haue, but the nature, the one of an instrument, the other of a Testimony.

I.I.

Three distinct kindes of promises, doe offer themselves vnto vs in the Scriptures: the first is the promise of the covenant of Workes, wherein is promised eternall life, vnder condition of workes, proceeding from the powers of nature: the second, is of the free covenant, vnder condition of Faith: the

V

third

third is of particular promises & agreeable to the free covenant, vnder condition of the works of Grace.

IN DEFENCE OF THE FORME.

I.

THe *Forme* of the Couenant consisteth in Relation: for the Relate is God, the Correlate is Gods people: the foundation is the solemne obligation of the thinges referred each to other.

II.

THere are three principall times; before the law, vnder the law, after the law: and there are three notable persons, as the captaines of those times: *Abraham, Moses, Christ*; they make not three covenants, but onely a three-fold manner of administering one Covenant.

We

III.

WE must make a difference between the things substantiall of the Covenant, and the things accessory: those were eternall, these temporary.

IIII.

THe dividing of the Covenant into the old and new, is not of the generall into the speciall, but of the Subject into the accidents, and diverse adjunctes make not the substance of the thing divers.

V.

THe new Testament is so called, because of a double succession; the one of persons, for Christ succeeded *Moses*; the other of the dispensation; for the Evangelicall Dispensation, succeeded the Legall.

V 2

OF

OF THE SACRAMENTS in Generall.

The parte confirming.

CHAP. XI.

THe Second ordinary meane of the execution, on Gods behalfe, are the seales of the Covenant, or the *Sacramentes*.

Of these wee vsually, and duely holde and expound a two-fold manner; the one *Generall*, concerning all; the other, *Speciall*, concerning each one of the Sacraments. Now by the Name of *Sacrament* (which is translated from military affaires, to Christian vses) wee doe not in the largest signification, by a Metalepsis, vnderstand every mystery, or hidden secret of a holy and diuine thing, in which

which sence the Gospell, the Incarnation of Christ, the calling of the Gentiles, are wont to bee expounded in Scriptures: Neyther in a lesse generall signification, by a *Catechesis*, doe wee vnderstand a diuine mystery, and vknowne Symbolicall secret, or every such thing, as signifieth somewhat else, beside the shew, which is offered vnto the senses; such as are Ceremonies, Types, Parables, Signes, and Figures: all which, because they pertain to diuine matters, were called of the old Fathers, Sacraments: but in a more restrained, and most proper signification, by the name of Sacrament, wee vnderstand a Signe of Grace, ordayned of God, that hee might both seale vp his benefits in vs, and consecrate vs to himselfe for ever; for in the signification of Sacrament, there is a mutuall respect: the one on Gods behalfe offering grace; the other on mans behalfe, promising thankfulnessse.

And in this sence, is the word Sacrament wont to bee vsed two manner

of wayes: eyther for the signe onely, & the thing signified Synecdochically: or properly, for both; or for that whole holy action, which commeth together, for the full participation of a Sacrament.

Now Sacraments are called Myſteries, not for that they bee the working of miracles, but the ceremonies of a ſecret and ſpiritual thing: or (as *Auguſtine* ſpeaketh) becauſe they are the Signes of thinges, being one thing, ſignifying another thing; whence it is, that they were alſo called a badges and ſtampes.

a *Symb'o'a.*
Gen 17.
10 11.
Mat. 28, 19

Now a Sacrament is a holy action, ordained of God; whereby God, as touching his promiſe; ſealeth vp his grace in Chriſt, with a fitte agreement of the ſignes, and the thinges ſignified^b, and wee teſtifie our mutuall faith, and godlineſſe towards him.

b Rom. 4.
11.
1. Cor. 10.
17.
c 1 Cor.
11, 23.

The *Efficient Cauſe* is God, and Chriſt the onely Mediatour of God, and men; ^c becauſe the Inſtitution of the Sacraments belongeth to the excellent, and diuine

divine majesty, which onely hath right to promise the thing signified, and power to apply the same: whence sprung that immouable, and golden rule; *that nothing hath the Nature of a Sacrament, without the vse or dayned of God.*

Now God effecteth a Sacrament by the word of Institution, which added vnto the Element, it becommeth a sacrament not by infusion of a new quality, but by changing of the vse.

Of this Word called Sacramentall, there are two partes, a commaundement and a promise: whereof the one sheweth the authority of the sacrament; the other, the vse and efficacy of the same.

The *Commaundement*, is that whereby God commaundeth, both that the Sacraments should be administred, by prescribing the forme of them; as also, that they be receyved, by giving charge for the vse thereof: so in the Supper, the forme of Institution is prescribed, and the vse of the Supper is given in charge: the same in Baptisme also. ^d

*Nil habere rationē
Sacramenti extra v-
sum a Deo
institutum*

d Mat. 23
19.
Mar. 16. 15

e Mat. 26.

26

1. Cor. 11.

24.

Rom. 6.

2. Pet. 3.

f Tit. 1. 25

Eph. 3. 17

g Rom. 3.

3. 4

The *Promise* annexed to the commandment is, as it were, the power, and life of the Sacrament, which the Effect necessarily followeth: so in the Supper, there is promise made of the eternal and spirituall nourishment of the soule; in Baptisme, of the salvation of the souls, and the washing away of sinnes.

And the consideration of this Efficient cause, doth circumscribe the whole dignity of a Sacrament: wherefore it cannot be, that the same is cyther *fabri-* cated through the faultes of the Ministers; or *that* any thing is detracted from it, because of their vnbeliefe, which receiue but the signes onely.

The *Master* of the Sacraments, is two-fold: the one sensible, and outward, the other intelligible, and inward: of these, the one is commonly called the Signe; the other, the thing signified, or the thing of the signe.

Now, by the name of Signe in generall, we vnderstand every thing, the vse whereof is put in signifying: in which signification, there are two sorts of

of signes; some by *Augustine*, called Naturall, and some Given: Naturall are those, which without will, or desire to signifie, doe cause somewhat else, beside themselves, by themselves to be knowne, as the dawning, is a sign of the Sunne to be neare at hand, and the smoake of the fire. Given are those, which depend on the Will of the Institutor, whether God or Man: for the signes, which are of force, by the appointment of the Will, are eyther of humane, or divine Institution.

Those, which are of divine Institution, (of which onely our speech is in this place,) are some miraculous; some without miracle: those have respect vnto the extraordinary, and vnusuall works of God, at which, the minds of men are greatly astonished, of which sort, very many signes, eyther of divine Doctrine, or wrath, or grace, doe occur in Scriptures: these are familiar, and favourable signes of Gods grace, whether they be monuments of things past, or whether pointing out or signe-

signing a thing present, or to come; or
witnessing the certainty of a thing, as it
were, with a sealed stampe thereon; or
lastly, yeelding that thing, which is
signified, and that by the verity of Gods
institution, and the hidden vertue of
the Spirite.

And such are these Sacramental
Signes, not naturall, but given; that
of God instituted, that they might sig-
nifie, seale, and exhibite. Of these
signes, two partes ought to be consid-
red, and declared: the one Elementall
the other, Ceremoniall: whereof the one
respecteth the Substantiall matter, the
other, the action, and the Rite.

The Substantiall matter, is all that
in the Sacrament, which is set apart
from common vse, by Gods ordinance,
and appointed for the signifying, seal-
ing, and exhibiting of inward and spi-
rituall things; such as in Baptisme, is
the Water; in the Supper, the wine
and bread. And these Signes remaine
in themselves, and their owne Essence
both as touching the substance, and as
touching

touching the Essentiall, and adherent qualities^h.

The *Action* is a Ceremony, both of the Minister, supplying Gods roome, & of the faithfull receyving, as in body, the outward thing, so also, in faith, the inward, or signified thingⁱ.

For, of the actions by God in every Sacrament prescribed, some agree with them, of whome they are administered, doing what they doe, in the name of Christ; and some with the rest that receiue the Sacrament; such as are in Baptisme, the sprinkling, and dipping of the Water; in the Supper, the breaking, the distributing, and receyving of the bread, & wine: both signes, coming vnto our outward senses, promising to our mindes, other things altogether spirituall, and heavenly, that they might bee vnderstood, and by faith sealed vp.

Those other *Things* (that we may expound that other part of the matter of the Sacrament,) are generally all, that which Faith applyeth to it selfe.

h Ioh. 1.

26.

1. Cor. 10.

16. & 11

16. & c.

Luc. 22. 19

i 1. Cor.

11. 3.

k Rom. 6. 3
1. Cor. 10.
16.

Gal. 3. 27.

selfe, vnto saluation, Now it doth properly, and moſt neerely apply Chriſt himſelfe, who wholly is and ought to be called the matter of the Sacrament^k, in reſpect both of his perſon, merit, and benefites.

Of his *Perſon*, becauſe whole Chriſt is given in every Sacrament, both by reaſon of his Diuinity, and Humanity, althoꝛgh eſpecially mention bee made, and reſpect had of his Humanity, in the Inſtitution of the Sacrament: both becauſe, according to it, he is of the ſame Eſſence with vs, and our brother, as alſo, for that in it, Chriſt merited that, for vs, which the Sacrament ſcaleth: and laſtly in that, an entrance is given mediately by it, vnto this Diuinity and Gods Grace.

Of his *Merite*, becauſe both the truth and profite of Chriſts death, w^herby hee purchaſed life for vs, is chiefly offered, and confirmed: wherevpon the ſignes both of his bloud ſhed, are giue in Baptiſme, and of his body crucified in the Supper. For the paſſion of Chriſt,

is, as it were, the materiall, and meritorious cause of our salvation¹.

Of his *Benefites*: because, looke what things Christ hath, and did, hee testifieth^m by visible signes, in every Sacrament, that hee had them to our good, and did them for vs. Now the Scripture proposeth foure things, which in very deed, are the benefits of Christs person, and the fruites of his meriteⁿ: *Righteousnesse*, which is the remission of sinnes, and the absolution of the sinner before God: *Wisedome*, which is the perfect and true knowledge of Gods wil, which no man hath without Christ. *Sanctification*, which is the denying of our selues, joyned together, with repentance, and new life. *Redemption*, which is both a full deliverance from all evils, yea, even from our last enemy Death; as also a finall glorification.

And these are those things, which are sealed in all Sacraments, which of the Divines, are otherwise wonge to bee expressed by the name of an invisible *Grace*, as the signe it selfe, by the name

1. Pet. 1. 7

2. Pet. 1.

19.

Mat. 30.

28.

m Ioh. 6.

52.

Ioh. 15. 4.

Rom. 8. 32

n 1. Cor. 1.

30.

name of a visible Forme,

From this consideration of the signe, and the thing signified, the agreement, and difference of both may bee concluded: The *Difference*, because they are divers, both in nature, (for the Signe is visible; the thing signified is invisible) and in the *Object*: for the signe goeth but into the body, the thing signified into the soule: and in the *Manner* of communication: for in respect of the signe, the manner is corporall, but of the thing signified, it is spirituall: the *Agreement*, because those things, which were otherwise really, and very farre separated, are joyned together by a Sacramentall union.

The inward and proper forme of a Sacrament, is that excellent agreement of the Signe, with the thing signified, and the mutuall relation of the one vnto the other; whereof that, properly consisteth in the comparison and similitude of the Effects, & this in the ordaining of the signe to the thing signified.

Now this conjunction of the Signes,
and

and the thing signified in the Sacraments is not naturall, by a substantiall contraction, or knitting together, or by the uniting of the accidents, and substances: nor locall, by the neerenesse, and beeing of the one in the other: nor yet spirituall, as immediately quickning the very signes themselves: but it is wholly Relatiue, and Sacramentall, consisting specially in three things: in the signifying, in the sealing, and in the exhibiting of the thing signified.

In the signifying, because the signes by a most agreeable similitude, and proportion, as it were by a certaine introduction, doe represent the spirituall mysteries; that is, the things invisible, by things visible.

In *Sealing*; because the Signes are, and are called the Seales, or stampes of the things signified, both for that they confirme the truth of the similitude, betwene the signe, and the thing signified, and that also they necessarily, and most surely seale the efficacy of both conjunctions, in the lawfull vse thereof

*Indistantia
Inexisten-
tiam.*

Præbitione.

o Gen. 17
10. 11.
1. Cor. 11.
15. 16.
Ioh. 6. 33.

p 1. Ioh. 1.
7.

of .P And this is called a coupling of the Scaling.

In *Exhibiting*: because that, in very deede is exhibited, which is figured by the signes: for God mocketh not by instituting Signes, whereof there should be no truth: but as in the audible word: soa' so in the signe, that is, in the visible word, he in very deed performeth what he promiseth and sheweth 1.

q 1 Pet. 3.
2.

Rom. 4. 11

Eph. 3. 7 .

And yet the exhibiting, or receyving of the the thing signified, are not referred to the Instruments of the body, but to the heart of the beleever: because it is spirituall, according as the exhibiting and receyving of the Signes is corporall: wee say spirituall, for a double respect, both by reason of the Efficient, that is, the hidden operation of the holy Ghost, which is done in very marvailous maner, that by the means of Christs flesh mystically communicated to vs, the bloud and vertue of Christmerite, pearceth even vnto our soules: and by reason of the Instruments, because faith, by which we receiue them,

[Col. 6. 7.

Ioh. 1. : 6.

is a spirituall instrument, by the bond whereof, the spirit most straitly conjoyneth those things together, which otherwise are very faire distant each from the other.

From this inward forme of a Sacrament, and the mutuall disposition of the signe, and the thing signified, doe arise two speciall kinds of Sacramentall Predications, vsed in the Scriptures; the first, when the signe is pronounced of the thing signified; that is, when the signe is sayde to be the very thing signified, as when Christ is called our Circumcision, our Covenant, our Paschall Lambe: the other, when the thing signified, is pronounced of the signe; that is, when the very thing signified, is sayde to be the signe, as when the bread is called the body of Christ, & the wine the blood of Christ.

And these Predications are wont to bee called *Relatine*, *Analogicall*, and *Metonymicall*: *Relatine*, because, when the one separated thing, is pronounced of the other; a mutuall relation, and re-

X

spect

Col. 2. 6.
Ioh. 1. 16.
1 Eph. 1. 17

11. Cor. 5.
7.
Gen. 17.
10.
Act. 7. 8.

x 1. Cor.
11. 24.
Mat. 26. 28

Spec^{ie} of things like the one to the other, is necessarily presupposed. *Analogical*, because the changing of the names is made, in regard of the Analogy, and exceeding great agreement betweene themselves. *Metonymycall*, because the signe is put for the thing signified, & so contrariwise. The reason of these Predications in the mater of a Sacrament, is the vnion, which as it cōsisteth in three, in the signifying, sealing, and spirituall exhibiting; so it maketh these Sacramental Predications true, because of the signifying, sealing, and exhibiting.

The *End* of a Sacrament is two-fold; Proper and Accidentall: The *Proper*, is eyther Primary, or Secondary: That, is the visible sealing of Gods invisible grace, and our conjunction with Christ: This, is a testifying of godlinesse towards God, of loue towards our neighbour, and of open profession, whereby, as by a marke, wee are severed from other Synagogues of Sathan. The *Accidentall*, is the condemnation of them, that vnworthily communicate: for al-
beit

y Rom. 6.

4.

1. Cor. 10.

16.

Gal. 3. 27.

2 1 Cor.

10. 17.

Eph. 4. 5

1. Cor. 11.

19.

beit the vnfaithfull receiue the Sacraments, yet, for the abuse of the signes, & reproachful contempt against the thing signified, they are made guilty of the contempt of Christ, and therefore also of everlasting death and condemnation.

By this ^a opening of the definition through all the causes, it may easily be concluded, what those things are, which most properly may hold the name, and nature of a Sacrament; to witte, those wherein there may be a concurrence of all these causes and of the conditions, that issue out of these.

Such Sacraments as these, are some of the Old, & some of the New Testamēt.

Those, which are of the olde Testament, are of two sorts: for some were *Temporary*, *Accidentall*, and *Extraordinary*, which God vsed but once, or for a certaine time: and of these, some resemble our Baptisme, as the passage through the red sea, the deluge, the abiding vnder the Cloude; some the Lords supper, as the Manna given from

a Analyfi.

b Gen. 17

10.

Leu. 12.

c Exod. 12

3.

2. Chr. 3 5

d Col. 2.

11. 12.

Act. 22. 16

1 Pet. 13

11.

e Luc 21.

15.

1. Cor. 5. 8

1. Cor. 11.

14.

heaven, the water out of the rock : stone were firme, and ordinary, the vse whereof, was vnto the time of the New Covenant, which specially were two, Circumcision ^b, and the Passeeover ^c: the one, a token, & Sacrament of entrance, and receyving into the Covenant: the other, of continuance in the Covenant: which are called speciall; partly, because they were the Presidents of the New Testament; and partly, because they sealed vppe the promise of Grace, and the application thereof, made to every one: for which two respects, they are distinguished from all other Sacraments, which were many in the old Testament.

The Sacraments of the *New Testament* are two; the one of entrance, to witte *Baptisme*, which succeeded *Circumcision* ^d; the other of Nourishment, or food, namely, the *Lords supper*, which the Paschall Lambe shadowed forth ^e.

And at all the causes doe most evidently declare the verity of these two sacraments, so they manifestly convince the

the vanity of the rest, which commonly are wont to bee counterfeyted.

For of these two Sacraments, God is the Cause *Efficient*, by the worde of Institution, that is, of commaundement, and promise: which Efficient Cause the other five ambiguously called Sacraments, haue not.

The *Matter*, that is, the signe and the thing signified, is exhibited in these two Sacraments: the former whereof notwithstanding, Penance hath not simply; but Matrimony, Order, Confirmation, and Extreame Vnction, haue it not by Divine Institution: the latter of these, none of them hath most neerely, whether you respect Christ himself, or his merite, or his benefites.

The *Forme* of a Sacrament, is only found in Baptisme, and the Supper: but the others haue indeede some signification, but no sealing, or presenting at all.

The Principall, and Secondary end, these two Sacraments haue joyntly together: the other five eyther haue not,

or haue it severally, (or dividedly.)

To these are added two conditions annexed to the institution of sacraments, whereof the first requireth, that a sacrament be ordinary, and perpetuall: the second, that the vse of a Sacrament, bee common to all, which professe the same Covenant, and the same faith: which two conditions doe concur in Baptisme, and the Supper: but in the others, eyther the first of them is wanting, as in the Extreame Vnction, which onely in the time of the Apostles, was as a Signe vsed not in sickenes, past hope of recovery, but likely to be recovered: or the second is wanting as in Matrimony, and Order; or both, as in Confirmation.

These Sacraments of the old, and new Testament, in diuers respects, doe both agree and differ.

They agree first in the *Efficient*, that is God, or the word of Institution: Secondly, in the *Naturall parts*, the Signe, and the thing signified. Thirdly, in the *Relation*, to the thing signified, which, in both places, is the same.

Fourthly,

g *Genericia*
h 1. Cor.
10. 3.
2. Cor. 5.

fourthly, in the *End*; so write, that they be visible signes of Gods invisible grace.

But they differ, first in the *outward* *Adumbration*, & the circumstance of time: Secondly, in the *Manner of Signifying*. Thirdly, in the *Quality of the Sign*. Fourthly, in the *Number, Measure, Power, and easinesse*: For ours are for number fewer, for profite better, for the understanding of heavenly things plainer, for vertue greater, and for action easier.

i Gal. 23
& 5.6.

OF SACRAMENTS in Generall.

The Part Consuting.

Distinctions, in Defence of the Name, and the signification of a Sacrament, against Bellar. Lib. 1. of Sacraments, cap 7.

I.

The name of *Sacrament* is taken either *Generally*, or *Specially*; general-

ly, for every divine mystery Symbolically, specially, for a divine mystery Symbolical, which is ordayned of God, for the sealing of faith, by the word of comāndement, and promise, that is commonly, this properly called a Sacrament.

II.

EVERY Mystery is not a Sacrament, but every Sacrament is a Mystery, for, of the word Mystery, there are three generall significations; the first, for a secret thing. The second, for a secret divine thing. The third, for a secret divine thing proposed (or set forth) by certaine outward Symbols, Signes, and Types. And in this signification, a Sacrament is called a Mystery, and not contrary wise.

The Places which bee citeth, are these.

1. Cor. 13. Apoc. 17. 2. Thes. 2. Eph. 5. Ans. All circumstances doe shew, that

that these places, when they make mention of the word Mystery, doe signifie not so much the signe of a secret thing, as a secret thing it selfe. For, in the first place, not the Image, but the dream of the King is called a mystery, that is, a secret thing, and not to be revealed, but of God. In the second, the woman is not called a Sacrament, but a secret thing of the woman, that is, concerning the woman, is pronounced. In the third, Antichristianisme it selfe is called the Mystery of iniquity, that is, a secret iniquity, or a secret impiety. In the fourth, the Apottles very restraint, and limitation doth proue, that not the joyning together of the man and woman, but of Christ, and the Church, is called a Sacrament.

Distinctions, in Defence of the Efficient Cause. against Bellarmine, Lib. 2.

De Sacram. cap. 19.

I.

The

THe *Commandement* of God is considered two wayes: cyther as it is given, or as it is written: as it was given, it simply bound (men) at that time when it was given: as it is written, it simply bindeth, since that time, when it was written.

II.

THere is a two-fold manner of the Institution of a Sacrament: the one, in respect of the Author, the other, in respect of them to whome it was written, given, or made: in respect of the Author, the Institution is alwayes of force, whether written, or not written: but in respect of them, to whome it is written, it is of force, as it is written: wherevpon, also there is vsually a double testimony of the Institution of a Sacrament; the one Immediat, of the Author, the other Mediat of the Instrument, or scripture. Now vnto vs it is not manifest concerning the will of the Author; but by the Instrument, or Scripture.

The

III.

The Promise is considered, eyther as the effect, or as the Efficient of the sacrament: as the Effect, it is sealed with the Sacrament, as the Efficient, it addeth assurance of the sealing to the Sacrament. For, in a divers respect the Sacrament doth both seale the promise, and hath the promise concerning the sealing.

IIII.

The word of Promise in Baptisme, and the Supper is expressed, and contayned in the words of the very Institution: Neyther must we refferre the words of the Promise in the Supper, to Christs Sacrifice, but to the Sacrament which hee instituted: neyther also in Baptisme, is the efficacy of the Sacrament simply expressed, but the promise given, concerning the efficacy.

V.

The word pertaining to the congregation, & the word of Institution are not

in Concio-
nale.

n Or of
Preaching

not opposite; but both in Baptisme, and the Supper, there is the same worde: for that, which is ⁿ for the congregation in Baptisme, the same is of the Institution; and that, which is of the Institution in the Supper, the same is for the congregation.

VI.

IN every Sacrament, two things must needs bee distinguished; the Substantiall, and the Accidentall thereof: the one whereof, is properly required for the being; the other, for the well being of the same. Now the Preaching of the same, is no part of the Essence of the Sacrament, but pertayneth to the manner of Administration.

VII.

THe Consecration of Sacraments, consisteth in two thinges; in the Institution, or ordinance, blessing, sealing of the word, and in the promise of

of God himselfe; then in the holy vse thereof, which is done by prayers, and thanksgiving.

VIII.

THe chaunge of the Sacramentall word, is twofold: Substantiall, and Accidentall: the one properly pertayneth to the sense, the other, to the wordes, and order of the wordes; and yet a conclusion, from the change of wordes, to the change of the Element, is of no force; because, this cannot bee changed without corruption, but those may easily be changed, the sense nevertheless remayning.

Distinctions in Defence of the Cause Materiall.

I.

Signes are eyther of things past, or things present, or things to come; and they all eyther pointing out, or sealing

sealing vp, or presenting : of all which the Sacramentall signes are mixt.

II.

THe signe, signifieth eyther the Element, or the Action, or both : wherefore in a Sacramentall thing, all that is called the signe, which is perceyved by the senses, whether it be seene, or heard ; for the Element is perceyved by the sight, but the action by the sight, and hearing.

III.

THe thing signified in the sacrament, is both a substance, and action : the substance is eyther properly whole Christ, or Synecdochically, the body of Christ delivered vnto death, and his blood shed : the Action is Gods alone, and is eyther Iustification, or Regeneration.

IIII.

THe thing and the signes are both offered, eyther joyntly, and truly,

in respect of God, who promiset^h or distinctly, in respect of the faithfull, to whome, without the sacramentall communion, the thing signified, is truly, and spiritually given: or of the vnfaithfull, to whome, even in the Sacramentall Communion, the Signes indeede are offered, but the thing signified is not given.

*Distinctions, in Defence of the
Forme, and Effect of a
Sacrament.*

Bellarmino proves by ten reasons, that the Sacraments of the New Law, are the causes of Iustification, by the worke done. Cap. 8. Lib. 2. de Sacram.

*Ex opere
operato.*

I.

THE Sacramentall Signes are sayde to bee practicke, not for that they worke by the deede done, but because they are effectuell Instruments, whereby the truth of Gods Grace in Christ is sealed vppvnto vs; and because
In-

Infantes are baptized, the Sacraments doe not therefore immediately effect Sanctity: for, in respect of the Infants, Baptisme is properly a Sacrament of entrance, as in respect of them, that are growne to full age, it is a Sacrament of Sanctification, not by effecting, but by binding.

II.

Gods institution, or authority, hath not pura power of effecting in the Sacraments, which is proper to the Principall Agent; but of signifying, sealing, and presenting: neyther hath humane institution any place in divine matters, sith the nature of those things, which concerne faith, and religion, leaveth vpon the alone word of God.

III.

The Institution, and vse of a Sacrament, consisteth in two things: first, in the Relation of the Signe vnto the thing signified; Secondly, in the lawfull administration, and receyving: the
verity

verity, and vertue of the Relation doth wholly depend vpon the Institutor: of the lawfull administration, God is the Author, according to his will; but man is the Minister of the same, according to the rule of Gods will, and his owne calling.

IIII.

THe Sacraments depend vpon God, and Christs Passion, after a diuers respect: vpon God, as the cause; vpon Christs death, and Passion, as the object; for the Passion of Christ cannot properly be called the cause of the Sacrament; but the object, and the thing signified, whereunto it is carried,

V.

WE are made assured of the remission of sins by the Sacraments, through an assurance not absolute, but relative; not from the former, but from the latter; not by the Principall, but
Y by

by the Instrumentall; not properly by effecting, but by sealing.

VI.

THe Sacraments, & the word have reference vnto faith, not after a contrary, but after a subalternall manner: because, as faith is begotten by the word, so it is nourished by the Sacraments: both are Instruments; yet distinct, by manner of working.

VII

Sacraments profite not, except they bee well applyed: now there are two meanes of Application; the one outward, the other inward: the outward, are the Signes, and the Word: the vse of the Signes is perceyved by the touching: but the vse of the Word by hearing: the vnderstanding of both is required, because the Signes, and the word not beeing vnderstood, doe not profite: the inward is faith, which
brin-

bringeth the vse of the Signes, and the word to the Soule.

VIII.

THe subordinate Instruments of the stirring vp of faith, is the word of preaching, or the Scripture, and the visible word of the Sacrament: neyther doth the one disanull the other, but rather settle and establish each other. Adde further, that the vse of the picture, and outward Signes of Baptisme, is one, and of the Signe is another, whereas that hath neyther the worde, nor promise, this both.

IX.

THe profite of the Sacraments, is both Generall, and Particular, in a diuerse respect. Generall, in respect of the entrance, and the whole outward action. Particular, in respect of the Application: the one Generally is performed by the Signes, and the word; the

other particularly by faith.

X.

THe Difference of the Sacraments of the olde, and new Testament, consisteth not in the thing signified, but in the manner of signifying, and other outward Adjuncts, and circumstances, whereof wee have aboue spoken.

*The same Point doth Bellarmine prove
by eight Testimonies of Scrip-
ture. Cap. 4.*

The *First Place* is of Mathew the 3.
Answ. There is no difference made between the Efficacy of Johns Baptism, and Christs, but betweene the Persons whereof the one, by the outward Ministry onely giveth the water, as the Signe of the Remission of sinnes; the other, by the Inward Efficacy, giveth the Spirite, as the earnest of the thinges signified. And hee useth the future Tense, speaking of Christs Baptisme,
be-

because he hath respect to the very Ministry of Christs Preaching, which he was about to take in hand: neyther doth the Place cited out of Acts 19. proue the same power of both Baptismes: because they are the words of Paul speaking of them, who were baptized by Iohn, in the name of the Lord.

The *Second Place*, is of Marke the last, ver. 16. Answ. It is there declared, not why, but who should be saved: and withall, it is taught, what is the Consequent of Baptisme, and Faith.

The *Third*, is of Iohn 3. 5. Answ. The name of Water is Equivocall. For in the Scripture, it is vsually taken in a three-fold signification: for, eyther specially, it signifieth Baptisme; or the outward Legall washing; or lastly, the very Effect of the holy Ghost in vs. If it bee taken in the first signification, the sense is, that Baptisme is the ordinary Signe of Regeneration in the Church: If in the second, the sense is,

d Exegetik?

that the outward cleansing of the Law doe not profite, vnlesse the inwarde purging of the Spirite bee added thereto: If in the third, the Name of the Spirite is added^d, by way of exposition: for that the Efficacy of the outward Sacramentall Baptisme, dependeth vpon the Spirite.

The *Fourth*, is Act. 2. Answer. To be baptized for the Remission of finnes properly noteth, not the Effect of Baptisme, but the end, and scope thereof: neyther was the Action ordained to signifie the signe, but the signe to signifie the action, signified.

The *Fift*, Act. 8. Answer. The Particle (By) signifieth sometimes Efficiency; sometimes the Instrument, and sometime the Signe. And in this place, it is taken Symbolically, because the gift of the holy Ghost, by the laying on of hands, is both signified, and sealed.

The *Sixt*, is the 1. Cor. 10. Answer. To partake of one Bread, is not a cause, but a publicke Testimony, that wee are of one Body, wherevpon it is called
one

one Bread, not in number, but by the common notion of a Sacrament, to wit, representing vnto vs, that one mysticall body of Christ.

The *Seventh*, is Eph. 1. Answ. by a Metonymy, that, which is proper to the thing signified, is attributed to the signe: because Baptisme is the signe of our Consecration; & indeed effectually, not by it owne power, but of him, who being one, became all things to vs, the faithfull.

The *Eight*, is the 1. of Pet. Answ. Salvation is attributed to Baptisme, because it is the visible Instrument of Salvation, both by the signifying and sealing. Adde further, that Baptisme, as a Counter-paterne, is opposed against the deliverance, from the deluge, not in respect of Efficacy, but of the Consequent, or the thing signified: Neyther is there a difference properly put betweene the Baptisme of the Iewes, and ours; but betweene the outward, and inward Baptisme; for asmuch as the Effect of this is Salvation, and Peace

Y 4 of

of conscience.

*Distinctions, in Defence of the END.
Bellarmine proves by fine Arguments,
that the sealing of Grace, and Gods
promises, is not the End of a Sacra-
ment. 2. Cap. 14. Lib. 1. De Sa-
cramento.*

I.

THe end of the Sealing of the Sa-
crament, is not eyther, that wee
may bee taught, what are Gods pro-
mises, which the word teacheth: or
that wee should more believe the Sa-
craments, then the promises: for the
Sacraments are for the promises, and
not the Promises for the Sacraments:
but that the truth of Gods Promises
might bee confirmed, and sealed.

II.

THe Essence and nature of Sacra-
ments, ought to be gathered, part-
ly

ly from the words of the Institutor, & partly from the properties of a Sacrament: that the wordes of the Institutor do include a promise, it hath beene aboue sayde, that the property of a Sacrament is to signifie, and seale the thing promised; the Nature of every Relation, and the vse of all signes doe evidently proue.

III.

THE vse of diuine Testimonies dependeth vpon the will of the Institutor, whether they bee Signes, or workes, which being Subordinate, neyther ought, nor may bee opposed: both are effectuell, and haue their vse; neyther doth the abuse of the Signes in Hypocrites, take away the vse of them; but (such is the nature of things opposite,) doth more establish the same in the godly.

IIII.

THE sealing of Gods promises, hath respect, cyther vnto the Faith of the

the covenant, or vnto the Faith of them that are in the Covenant: In Infants, the sealing of Gods promise is made properly, in respect of the Faith of the Covenant; but in them that are of ripe yeares, in respect of their faith in the Covenant.

V.

THe end of Sacraments hath respect eyther vnto the Institutor, or vnto him that vseth the same; the end of the Institutor is, that Sacramentes should seale; but of the vsers, eyther that they vse that sealing according to the will of the Institutor, to their owne Salvation; or that they abuse them to their owne condemnation. Which last end, being accidentall, taketh not away the proper end, whether Principall, or Secondary.

OF

OF BAPTISME.

The Part Confirming.

CHAP. XII.

THe Doctrine in speciall concerning the two Sacraments of the New Testament, to wit, *Baptisme*, and *the Lords Supper*, is next after added vnto the Doctrine, touching the Sacraments already expounded in Generall.

The word (*Baptisme*) according to the manner of the true interpretation thereof, doth *Generally* signifie any washing whatsoever, especially, the Le-gall and Iewish clensings, and purgings, or purifying, which is done by water; but *Particularly* it is taken, eyther *Metaphorically*, for the Crosse, and Martyr-dome,

a Mat. 10.

38.

b A& 15.

c *Flaminiis*d *Flaminiis*

dome ^a, which they call, *The Baptisme of bloud*; or *Synecdochically*, for the pouring out of Gods visible Gifts, where with the Apostles were furnished ^b, which they call *The Baptisme of ^c Inspiration*: or most properly, for the first Sacrament of the New Testament, which they tearme the *Baptisme of ^d Water*; in which last signification, it is of vs here taken, and defined.

To wit, that it is, the first Sacrament of the New Covenant, instituted by Christ, consisting of things Analogicall; to wit, the Signe, and the thing signified; as also of the Analogicall relation of themselves, betweene themselves, together with their action (or working) by which, they which are in the Covenant, are washed with water by the Minister of the Church; that being ingrafted into Christ, they might bee made partakers of the inward washing of the soule, by his bloude and spirit.

The *Efficient Cause* of Baptisme may bee considered two wayes: eyther as the

the Cause Instituting, or as the cause v-
 using Baptisme instituted, or the baptizing.
 After the first manner, Christ onely, by
 his holy spirit, ought to be called, & ac-
 counted the Author of Baptisme, in as-
 much, as who first instituted Bap-
 tisme in the person of Iohn the Baptist;
 whose Baptisme Christ himselfe witnes-
 sed, not to bee of men, but of God, and
 from heaven ^e: and afterwarde con-
 firmed the Baptisme of Iohn instituted
 with the word of commaundement &
 promise ^f. For albeit, as touching the
 Circumstance, and manner of Christs
 manifestation, there was some difference
 betweene the Baptisme of Iohn, and
 of the Apostles, yet in kinde it was one,
 and the same Baptisme, seeing that the
 definition, as of his Baptisme, so also of
 theirs, is the same, and both agree in all
 the causes.

After the latter manner, the Minister
 is sayde to be the Baptizer, or the cause
 using Baptisme Instituted ^g: because he
 administering Baptisme in the name
 of Christ, doth Sacramentally, and
 mini-

e Ioh. 1. 23

21.

f Mat. 28.

19.

g Mat. 28.

19.

Heb. 5. 4.

k 1. Cor.

24. 34.

1. Tim. 3.

12.

ministerially, seale, and conferre the matter of Baptisme: Now by the name of Minister wee vnderstand him, to whome the Ministry of the word is committed in his lawfull calling: for these are Coniuncts. To wit, the office of teaching the Gospell, and administering the Sacraments: neyther is it lawfull, for a Private man, even in the case of necessity, to baptize, sith there is no necessity, which may compell vs to violate the orders by God prescribed^k. Now the power, and dignity of this Ecclesiasticall Ministry, dependeth not vpon the quality of the Minister, but vpon the power, and truth of God, who instituteth the same. *For the Sacraments are true, because of the true God, whose they are,* saith Augustine.

The *Matter* of Baptisme is two waies wont to be considered, eyther as it maketh Baptisme, or as it receyveth: the one hath properly the consideration of the partes, the other of the subject or object.

The Matter, that maketh Baptisme,

two-fold, according as there are two
 partes thereof: the one *Outward*, and
Visible, the other *Inward*, and *Spiri-*
tuall, that is properly called the *Signe*,
 this the thing signified,

By the name of *Signe*, all that is vn-
 derstoode, which is perceyved by the
 outward senses, in the pure, and lawfull
 administration of Baptisme, whether it
 be the Element, or the Action, or Rite,
 answerable to Gods Institution.

The *Elementall Signe* in Baptisme, is
 the water, not the oyle, not the salt, not
 the spittle: because, neyther the com-
 mandement of Christ, nor the exam-
 ples of the Apostles, nor the judgemēt
 of the ancient Church admit any o-
 ther substantiall matter in Baptisme, be-
 sides the Element of water.

The *Signe Ceremoniall*, which consi-
 steth in the action, is a dipping, or
 sprinkling: for both is noted by the
 word Baptisme: but albeit, the Sa-
 cramentall Rite, in particular circum-
 stances, be dispensed, and may suffer a
 moderation according to charity, and
 neces-

1 A& 10.

47.

Eph. 5. 26

m Ioh. 3.

29.

Mat. 3. 16.

Luc. 12.

38.

Mar 7. 4.

necessity: yet wee worthily reject Exorcismes, and consecration of Water, both for that they are conjoynd with superstition, and especially, because they defile, and staine the action of Baptisme.

The *Thing signified*, is twofold: the one Generall, the other Particular: the one is already expounded in the doctrine concerning the Sacraments: but the other, if you respect the Essentiall signified things of baptisme, may fitly be referred to three heades. The first, *of the blood of Christ*, for the Remission of sinnes: whereby it commeth to passe, that neyther that ⁿ Naturall Impurity, nor the fruit thereof, that is actuall sin, bee imputed vnto vs^o. The other, is the *Spirituall, and diuine power of the same*, whereby wee are regenerated by the mortifying of the flesh, and quickning of the Spirit: for these things God requireth, according to the forme of the Covenant, of all those, who are entered by the signe of Covenant P. The third, is the most *strait Vnion, and Communion*

n *Gemina.*

o Mar. 1. 4

Luc. 3. 3.

Act. 1. 8.

Act 21. 16

Eph. 5. 25.

26.

p Rom 6

1. 4.

Tit. 3. 5. 6.

we haue with Christ, wherby is wrought that wee are made partakers of his person, merites and benefites.

The Matter receyving Baptisme, are they all, and alone, who probably are reckoned in the Covenant: now, there are reckoned both the ripe of age, who having made an entrance in the Principles of faith, & comming to the church, profess their faith and repentance before men, as also Infants, who, as they are partakers of the communion of the Covenant, by the forme and promise added therevnto, so are they likewise of the Communion of the signe, & seale of the Covenant.

Adde further, *First*, that as they are partakers of Gods promises in Christ, and his Church, so are they also of the Sacramentall signes, which were ordained, for the sealing of the promises. *Secondly*, that as by the power of the Spirite, they haue that wholly, which is signified, so it were wickednesse, that they should bee excluded from the partaking of the signes.

Z

Thirdly,

q 1. Cor. 12.13.
Gal. 3. 27.

1 Gen. 17.
1 Gen. 17.
12.
Leu. 12.3.

1 A& 2. 38
39.
u Gen. 17.
1. Cor. 7.
14.

x Act. 1.

39.

y Anagoge.

z Col. 1.

14. 12

a Mat. 12.

14. 15.

Thirdly, that as the children of the faithfull ought to bee ingrafted into the Church, and to bee discerned from the vnfaithfull; so it were needfull, they should be partakers of the signe of entrance, and the note of difference ^a.

Lastly, both the Type of Circumcision ^y, (in the stead whereof, this reduction of the one to the other, doth plainly shew, that Baptisme succeeded ^z;) and the Actions of Christ, consecrating children by his blessing, and prayers to God his Father ^a, as also the examples of the Apostles, baptizing whole Families, doe abundantly confirm the baptisme of these.

The *Forme*, which fashioneth baptisme, according to the Essence, and Inward nature thereof, is an Analogicall, and Sacramentall Relation of the Signes, and the thing signified in baptisme, which Relation chiefly consisteth in signifying, sealing and presenting.

In Signifying; for, by a most agreeable proportion, both the water of baptisme, signifieth the blood of Christ; and

& the dipping, or sprinckling, the death of the old man: but the conveying out of the water, the life of the new man; and lastly, the Communion of the baptisme of the faithfull with Christ, notwithstanding their most straight vnion with him:

b In *Sealing*, because both the verity of the Similitude, betweene the Signe, and the thing signified is confirmed, and the Efficacy of the joyning of both together in the lawfull use, is sealed vp.

In *Presenting* *c*, (or offerings) because God by baptisme, in very deepe, presenteth those things to faith, which are signified in baptisme, not by the work done, but Sacramentally: partly, for that hee exhibiteth those things as visible to the minds of the beleevers, and partly, for that he doth assure vs, that, That is in very deed performed in the soule, which is shewed, and promised by the visible Signe *d*.

But, because of this Sacramentall agreement, and relation of the Signe, & the thing it selfe, as also of the certainty of the receyving of the thing signified,

b Act. 22.

16.

Eph. 5. 26.

Tit. 3. 5 6

1. Ioh. 1 7

c *Præbitione*.

d Act. 2

38.

Rom. 6. 4.

Gal. 3. 27.

e Tit. 3. 56
1. Pet. 3.
31.

ed, the names & properties of the signe, and the thing signified are changed, by a familiar Metonymy of the holy Scripture. Hence it is, that baptisme is sometime sayde to bee in the Scripture, the *Lavar of Regeneration*, or the washing of the New birth; and *to sanctify*.

The *Endes of Baptisme* are of two sortes; for some are *Principall*, & *Antecedent*; some *Secondary*, and *Consequent*; whereof, those properly respect our Faith before God, but these our confession before Men.

After the *first manner*, the end of baptisme is to signifie, seale, and exhibite Sacramentally, the Remission of sinnes, the benefite of Regeneration, and our vnion with Christ.

The *Remission of sinnes*; for, albeit sinne by reason of the state of Nature abide, as touching the disease or roote of sinne, and the very matter; yet it is taken away, by reason of the state of the person; as touching the guilt or forme, which is not imputed to the faithfull. Hence it is, that *Baptisme* is sayde to bee

giuen

given for the remission of finnes ^f.

The benefite of *Regeneration*; because we, being ingrafted into Christ by baptism, are changed into his nature, and are made partakers of his divine Nature: for which cause, it is called the *Laver of Regeneration* ^g.

Our *Union with Christ*; for, hence it is, that wee are sayde to be *Baptized into Christ* ^h, and into the Name of Christ ⁱ, by baptism, to be buried with Christ, and to be baptized into his death, and resurrection ^k.

After the *Latter manner*; the end of baptism is first, that it may bee a Testimony of our godlinesse, and obedience vnto God with Thanksgiving ^l. Secondly, that it may bee a badge discerning the Church, together with her members, frō prophane Nations. Thirdly, that it may bee the bond of the communion of the Church, and their mutuall love, who are dipped in the same Laver.

From this consideration of the causes, two Consequents are drawn:

f Act. 2. 38
g 12. 20.

g Tit. 3. 5.
6.

h Gal. 3. 27

i Mat. 28.

19.

1. Cor. 12

12.

k Rom. 6. 3.

4.

l Ioh. 4. 1.

Act. 2. 42.

the one, of the *Necessity*; the other, of the *Effect, and Efficacy of Baptisme.*

The *Necessity*, two things doe circumscribe, or limite, *The Institution of God, and the Condition of him that is to be baptized.*

The *Scope of Gods Institution* is, not to tie, eyther the things signified to the *Signes*, or the men to the *Sacraments*, by an absolute necessity; forasmuch as God by an immediate, and extraordinary action when he will, and on whome he will, conferreth the thing signified: neyther can the simple want, but the contempt of the *Sacrament* be hurtfull, (which doth befall, neyther vnto all Infants, nor all them that are of ripe yeares:) but according to the liberty of his will, it may seale the things signified in them, who both can, and should receyue the vse of the *signes.*

They, that are to be *baptized*, are persons of yeares, and Infants: to a person of yeares, Baptisme is necessary vnto Salvation two wayes; eyther by

Defini

Desire, and Will, if liberty be not granted him to take the Laver of water: & really, and in *very deed*, if liberty bee granted. For faith hath alwayes joyned with it, the desire of obedience. To an *Infant*, Baptisme is necessary, not simply for the Invisible, but after a sort, for the visible ingrafting of him into Christ, and the body of the Church; which if the point of necessity doe bar him from, that invisibly is fulfilled with our baptisme, which otherwise is shewed in the visible baptisme.

The Effects of baptisme are not, either the doing away of all guilt, and punishment; or the conferring of grace by the worke done; or lastly, an impression of a marke, that cannot bee rased out; but they are the same with those, which are the ends thereof above expounded. The *Efficacy* of all which Effects, is not ascribed to the outward baptisme, or the Elements of water, but to the blood of Christ, and the inward baptisme of the Spirit, which by a hidden operation conferreth that invisible

Grace, which is signified in the outward Baptisme.

OF BAPTISME.

The Part Confuting,

I.

THe Word (*Baptisme*) is taken two wayes in the Scriptures, Properly, and Figuratiuely; Properly, it signifieth two things; first, a dipping into the water; secondly, any simple washing, or cleansing; and in this signification, by an excellency, the first Sacrament of the New Testament, is called Baptisme. Figuratiuely, it importeth foure things, eyther by an Allegory, the deluge of the waters, the passing through the Sea, and the abiding vnder the cloud: or by a Metaphor, the crosse or every extreame affliction: or by a
Meta-

Metalepsis, the powring out of the gifts of the Spirit: or lastly, by a Synecdoche, the whole doctrine of Iohn, and his whole Ministry.

II.

Baptisme in kinde is but one, but in the manner of considering, it is two-fold; Outward, and Inward: that is, of the Water; this of the Spirit, and blood: which three, because indeed they are the parts of the whole Baptisme; from each one, every of the three kindes of Baptisme doe spring, (to witte the Baptisme,) of Water, Inspiration and blood.

In Defence of the Efficient Cause, or the Minister baptizing; and first, that the baptisme of Iohn Baptist, and the rest of the Ministers was one, and the selfe same, against Bellarmine, Lib. 1. de Sacra. Bapt. Cap. 20. 11. 21.

THE DISTINCTIONS.

That

1.

That baptisme cannot bee sayde to have bene instituted of Iohn himselfe, which the Scripture teacheth to have bene a baptisme administred by Gods commaundement, *Luc. 3. 2. 3.* To be from Heaven, *Mat. 21. 25.* and which the Pharisees refusing, are sayd to have despised the counsell of Gods *Luc. 7. 30. 15.* but in that it is called the baptisme of Iohn, it distinguisheth between the Ministry of Iohn himselfe, and the mastership (or authority) of Christ.

II.

THe Invocation of the Trinity, is expressed in the Scriptures, eyther according to the very formall words, or according to the sence and truth: albeit those wordes be not expressed in the administration of Iohns baptisme; yet the consequence of diverse Arguments, doe abundantly prove, the sence

lence & truth of the Invocation: for,
therefore is Iohn sayd to haue baptized
into Christ, *Mat. 19. 4.* and to haue
preached the baptisme of Repentance
for the Remission of sinnes, *Mar. 1. 3.*

II L.

THe time of the Institution of bap-
tisme, ought not to bee reckoned
since Christs resurrectiō from the dead;
or since his baptisme in Iordan, but since
the time of his manifestation in the flesh,
from which, the time of the New Testa-
ment ordinarily taketh his beginning.

III L.

THe difference of baptisme is, one
Essentiall; the other, Accidentall:
That according to the Substance, and ef-
fect: This, according to the circumstance
and manner of Christs manifestation:
but there are two causes, why he would
distinguish betweene his baptisme, and
Christs: the first, that hee might note
the

m Paral.
lelorum.

the difference betweene the outwarde Baptisme of Water, and the Inwarde Baptisme of the Spirite; the other, that hee might distinguish between his owne person, and office, and betweene the person and office of Christ. Adde further, that the Baptisme of the spirite is taken for the visible gift of miracles powred out on the Apostles, according as the conferring of places^m, the one with the other, teacheth *Act. 1. 5. & 11. 16.* but, in that it is spoken in the future tense, it is an Enallage (or change) of the tense, very frequent in Scriptures.

V.

THe Fathers, who treated of the difference of both Baptismes, either treated of the circumstances, & the manner of Christ his manifestation onely, and not of the substance, or efficacy as *Origen, Iustin, Nazianzen, Chrysostome, Cyrill*, or of the outward Baptisme of Iohn, or the inward of Christ severally; as *Basil, Tertullian, Cyprian, Hieron*

Herem: or as they are men, have erred from the truth, as *Augustine*.

VI.

The office of Iohn Baptist, ought two wayes to be distinguished: one way, whereby he receyved from God the office of teaching, and baptizing: the other, whereby particularly, hee is called the fore-runner of the Messiah in the Scriptures: by the former, he sealed, and conferred salvation ministerially by teaching, and baptizing: by the latter, hee fore-shewed Christ, the true & only Author of the true Baptisme: by both wayes, the power and efficacy of Iohns Baptisme, and of the rest, is evidently proved to be the same.

VII.

A Comparison is made of both Baptismes, in respect both of the person, and of the office of Iohn, & Christ, & not (in respect) of the essence & effect: neither

ther is the outward baptisme diuers (or different;) but in the administration of both, the difference is declared betwene Iohns outward, and Christs inward Baptisme.

VIII.

THe Consequence is of no validitie from a conjecture, though ever so likely, whereof notwithstanding, there is no testimony extant in Scripture to gaine, according to the vse of Scripture by a Synecdoche, a part is taken for the whole. Adde further, that *Luc. 7. 8.* The Scribes, and Pharisees not being baptized, are excepted of Iohn.

IX.

A *Ct. 19. ver. 3. 4. 5.* the words of Paul speaking, are to be distinguished from the wordes of the Evangelist, declaring that history, as it is confirmed by the prophetic of the wordes in the Greeke tongue. More

over, in that they deny, that they ever heard, whether that there were a Holy Ghost, it is to bee vnderstoode, not of the Existence, and Substance of the holy Ghost, but Metonymycally, of the manner of the visible powring out of the gifts of the holy Ghost. Adde further, that from the doubtfull signification of the word Baptisme, nothing followeth: for baptisme doth not signify Water onely, but eyther the matter of Baptisme, or the very doctrine of John.

DISTINCTIONS.

Of the Baptisme of Lay-persons.

gainst Bellarmine, Lib. 2. cap. 1.

6. De Sacra. Baptis.

I.

The example of Zipporah, who circumcised her sonne, in asmuch as it was, eyther a rash, and vnlawfull example of a foolish angry woman, or particular action, or deed, ought not

to bee drawne into a consequence; for the Angell was pacified, because the Childe was circumcised, and not because shee had circumcised him.

II.

THe office of teaching is, one Ecclesiasticall, another Domesticall, that is publicke, this private; the Ecclesiasticall, and publicke office, pertayneth to them alone, who haue a calling in the Church: the Domesticall and private to all those, who being as members of the Church, are by the law of Charity bound to respect the good of the whole Church, and every member thereof. Now the conclusion is not of any force, from a publicke office of teaching, to private, whereas, that is of a particular calling; but this of a calling common to all Christians.

III.

FROM publicke persons, & those, upon whom sometimes the office

administ'ring the word was imposed, to those that are of the Laity, the conclusion is of no force. Adde further, that the administration of Baptisme was two-folde in the Primitive Church, the one Immediate, by the Apostles themselves; the other Mediate by the Deacons, who, not of themselves, but by the commaundement of the Apostles, did baptize.

IIII.

THe Testimonies of the Fathers, and Councils, which are cited, are either vnfitly alleadged, as that of Tertullian, who giveth the authority of baptizing, not absolutely, but by the way of supposition of the order altered in the Church: Of Ambrose, who treateth of the extraordinary function of the Deacons in the Primitive church; and the ordinary function of the Ministers in the Church, which followed after: Of Augustine, who determineth nothing, but doubtingly proposeth a

A a questi-

question, or, are false, and are confuted by the testimonies of the fourth Councell of Carthage, which, in the 100, Canon, expressly layeth downe, and determineth the contrary: Of the Nicene Councell, which treateth of the Baptisme of Heretickes, whose manner is diverse to this, and not of the baptisme of the lay-persons: or lastly, by the testimonies of other Fathers, and councils, as of Chrysostome, and Epiphanius. &c.

*For the Matter receyving Baptisme,
or the baptizing of Children.*

I.

FROM those things, which are particularly spoken, or done, with certaine conditions, and circumstances of the persons, and the times; simply, and generally to conclude, is an Inconsequent.

To

II.

To beleeue, as touching the present
controversie, is taken two wayes:
Actiuelly, when they, which are of
yeares, haue faith in Christ, by the hear-
ing of the word: Passiuelly, and by im-
putation, when, for the covenant, and
Gods promise, the righteousnesse of
faith is imputed vnto Infants.

III.

There is a two-fold Act of Faith:
the first, and the second: that, where-
by faith is: this, whereby faith worketh:
Infants haue faith in the first Act, not in
the second; in the seednesse, and not
in the harvest: by Imputation of justice,
not by operation: by a hidden verrue of
the Spirit, and not by outward demon-
stration.

IIII.

The diuers circumstances of ages,
breake not the vnity of Faith, and
A a 2 the

the nature of the promise: for the one, and selfesame righteousnesse of faith is sealed in the Parentes, and in the Infants.

V.

AN Vniuersall commaundement includeth a particular: neyther must wee restraine that to one part onely of the promise, and to the halfe seed of the riper age, which pertaineth alike vnto all.

VI.

FROM the deniall of a speciall precept, to an vniuersall forbidding, it followeth not by consequence.

VII.

THe truth of doctrine ought not onely to bee drawne forth, and confirmed from the outward syllables, but from the consequence, and force of the whole scripture referred to the proportion

portion of Faith.

VIII.

The consequence is of no waight,
from the vnlikenesse of time, and
persons, and the diuers order of God
towards persons, of yeares, and Infants.

IX.

Confession of Doctrine, and faith,
are not the proper, and true cau-
ses of Baptisme, but onely the conse-
quent Effects.

*For the necessity of Baptisme, against
Bellarmine. Lib. 1. Cap. 4.*

I.

From the ambiguous signification of
the word (Water,) nothing follow-
eth: for it is taken, not onely for the
outward Element, but also for the ope-
ration of the holy Ghost, which ^k by ^k Exegetick
A a 3 way

way of exposition, is wont so to bee expressed in scriptures: then the necessity, which Christ inferreth, is to be ascribed, not so much to the signe, as to the thing signified. Adde further, that the Baptisme of water is, after a sort, said to be necessary to those, who both can, and ought to vse it,

II.

THe Testimonies of the Fathers, and Counsels, some are badly cited, as that of the Councell of Carthage, and of Milevum out of Augustine: For those Councils doe treat against the Pelagians, who, at that time, denied the baptisme of children, and some are suspected, as that of the Tridentine Councell, and the Testimonies of the Popes.

III.

INfants ought two wayes to bee considered: eyther, according to common nature, or the singular manner

of the covenant, and grace; that way they are conceived in sin; but this way they have obtayned remission of sinnes by the promise,

*In Defence of the Effects of baptisme,
against the same. Cap. 4 and
the rest that follow,*

I.

Sinne dwelling in vs, is by baptisme taken away by three meanes, and degrees: First, because it is not imputed. Secondlie, because, by little and little, the body thereof is destroyed. Thirdly, because, in death, it shall vnterly bee taken away, by the power of the same blood of Christ, wherewith wee are washed in Baptisme.

II.

IT is one thing to speake of the Cause of Iustification; and another thing of the Instrument thereof; lastly,

an other thing of the sealing: the cause is the merite of Christ; the Instrument is Faith, and the sealing is Baptisme.

III,

THe new, and vncertaine devise of the Schoolemen, concerning the Character (or Marke,) which cannot bee defaced, is with the same facility denyed, as it is affirmed: chiefly, whereas, neyther Scripture teacheth, nor necessary reason sheweth, nor authoritie of Fathers prooveth any such Character. Adde further, that the chiefe reason, why Baptisme is not iterated; is not the impression of the character, but Gods onely Institution.

OF

OF THE LORDES Supper.

The Part Confirming.

CHAP. XIII.

THe other Sacrament of the christian church immediately instituted of Christ, for the perpetuall use thereof is, *The Lords Supper*: whereof, though there be divers appellations both in Scriptures, and with the Fathers, (for in the Scriptures it is called, *The body and bloud of the Lord, The New Testament, The Communion, The breaking of bread, The Lords Table, The bread, and the cup, The Communicating of the body & bloud of Christ* &c: which by the Fathers, First,

2 Mat. 26
28.
Luc. 22.
20.
Act. 20. 7
1. Cor. 11.
25
1. Cor. 10.
21.
1. Cor. 10.
16.

it is called a *gathering together*: The *Eucharist*, or *Thanksgiving*, *Publicke Administration*. Secondly, the *Lacte*, *Offering*, because of collections, and sacrifice, for the remembrance of Christs Sacrifice, yet most properly, by this appellation, *Of the Lords Supper*, the thing it selfe hath most fitly beene expressed, and indeed, it is called, *The Supper*, with respect had, both of the thing, and of the time: because it is a holy banquet of the soule, and not of the belly, instituted of the Lord, and that in the Evening; but the *Lordes*, in respect, both of the Author, who is the Lord, and of the End, which is the remembrance of the Lord. Now it is defined to be;

A Sacrament of the New Testament, instituted of Christ, consisting of the Signe, and the thing signified, proportionable, by an Analogicall Relation, and action of themselves, betweene themselves; whereby the full growne members of Christ and his church, are trayned vp, and taught in the lawfull
vfe

use of the visible signes, concerning the true, and spirituall communication of the body and blond of Christ, vnto life eternall.

The *Efficient Cause* of the Lordes Supper, ought to be considered, eyther, as instituting; or as vsing, and administering the same; that is, the principall cause: but this, is the serving, (or administering) cause.

The Principall, or Instituting cause, is the Lord, from whome, it hath beene customably called the *Lordes Supper*; to wit, Christ, God, and man, our onely Redeemer, instituting the mystery of his body, and bloud, by the oblation whereof, hee redeemed vs ^b.

Of this mysticall, and diuine Institution, there are two parts. *Christs Deeds, and his Words*: by the one whereof, hee liuitted, and left an example of Administration; by the other, a doctrine of Institution.

Of *Christs Deeds*, wherby the manner of the lawfull publicke office, or administratiō is declared, there are three parts,

b Rom. 15

18.

1 Cor. 11.

23.

c Mat. 16.

16.

Mat. 14.

22.

Luc. 12, 19

1. Cor. 11

14.

partes, according as, concerning both signes, which Christ receyved, he orderly vsed, holy and ceremoniall actions.

The first is: (*Blessing, and Thanksgiving*;) for the Scripture vseth those two words, the one Mathew, & Marke vseth; the other, Luke, and Paul, both signifying the one, & selfe same thing: to witte, how Christ, by prayers to God, by thanksgiving, and all that holy action, prepared, appointed, and sanctified the Bread, and Wine, to a holy vse, that they might bee a Sacrament of his Body, and Bloud; not by their owne nature, but by divine Institution: and this is that true *Consecration*, or *Sanctification* of the Sacrament, whereof mention is made among the Fathers,

The Second, is *The breaking of the Bread, and the pouring of the wine into the Cuppe*, which Christ vsed, not onely for the cause of dividing, and distributing thereof, but for the representing of his death; for it is an Essentiall, and Sacramentall Ceremony of the Lordes Supper, pertayning to the end, & forme there-

thereof^d.

The third, is the offering, and distributing of the Bread broken, and the Wine powred in. For, Christ gaue not the same to his Disciples, that they should distribute, but that they should receyue that, which was distributed * : because, they were in that Supper, not the dispensers of Gods Mysteries, but the Guestes. But Christ, as being the Feast-maker, with one labour instructed, and with his owne hands dispensed the Sacrament of his Grace, and withall sanctified the Ministeriall dispensation thereof.

And all these Actions are Sacramentall, and ought diligently to be considered, as farre forth, as they are vsed, for the signifying, and sealing of Spiritual things, by divine Institution.

To these Actions, (that wee may come to the second part of the Institution,) Christ added *Words*; whereof some include a *Commandment*, some a *Promise*; and lastly, some an *Explication*. These in Schooles haue vsually been

tearmed

d Mat. 16.

26.

Mar. 14.

22.

Luc. 22. 19

1. Cor. 11.

24.

e Mat. 26.

26. 27.

Mar. 14

22.

Luc. 22. 56

tearmed *Preceptine*, the other *Definitive*, and *Sacramentall*: Lastly, these *Expositine*.

The Words *Preceptine*, are those, by which hee hath injoynd, both vpon the dispensers, a necessity of their administration, and vpon the communicants, a necessity of taking; and hath prescribed vnto, both a forme of both: *Administration*, by his deed, whereof we haue aboue spoken, and by his commandement of Imitation, ioyned therevnto. Of *Communicating*, by a double Precept; by the one, *To take*; by the other, *To eat, and to drinke*.

The *Taking*, is a Sacramentall Rite, prescribed to him, that commeth to the Lords Table, whereby wee receiue with our hand the Bread, and Cuppe of Thanksgiving: (for it cannot be gathered, eyther from the Story of the Institution of the Lordes Supper, or from the fashion of Christs sitting down, and his Apostles, that Christ in the first Supper, did put those signes into the mouth of every of the Apostles) by which

e Mat. 2, 6
26.
1. Cor. 11.
24.

which taking, the spirituall sealing within vs, both of Christ himselfe, and of his benefites, by the Instrument of faith, is declared.

The Eating, and Drinking, is an outward, and sacramentall vse, and taking of the signes, according to Christes Prescription, whereby the inward, and spirituall eating, and drinking of his body, and bloud is sealed by divine ordinance: for as first, there are two persons administring the Supper; the one of the Pastor doing that, which is done outwardly, and openly; the other of Christ, effecting by his Spirit, that which is done inwardly; Secondly, as the whole Action of the Lords Supper consisteth in two things, the one an earthly, bodilie, & perceyuable for the senses; the other, heavenly, spirituall, and intelligible, for the vnderstanding of the faithfull. Thirdly, as there are two partes of man; the one, the body, the other, the soule; so there are two givings, and eatings; the one outward, which is called Sacramentall; the other inward

inward, which is tearmed Spirituall : yet, that was instituted of Christ, that it might bee a certaine expresse shape, (or Image) of this.

The wordes *Definitive*, and *Sacramentall*, are those which declare the inward matter, or thing signified, and utter the same, whether it bee of the bread, or of the cuppe, sacramentally. of the bread, as *This is my body, which for you is delivered, and broken* : but of the cuppe : *This is my blood, which is shed for many* &c.

f Luc. 22.

19.

g Mar. 16.

28.

Both expositions are wont two waies to be considered, eyther in each words apart, and by themselves considered, or in the whole exposition together.

Being considered apart, they note eyther the Subject, or the Attributes, or the *Copula*.

h Individu-
um vagum.

The Subject, is the Pronoun demonstrative, (this) not adiectively, but substantively taken : for it doth not signifie any singular thing : but the very bread, which Christ Took, Brake, and Gaue to his Disciples, and the Wine, which

which he held in his hands, according as the order of the Text ¹, the interpretation of Paul ^k, and the Analogy of Faith doe demonstrate.

The *Attribute* in the first proposition, is the *Body of Christ*, not the mysticall, which is the church, but the proper, and the true, which for vs is given, and broken, and that as it was such a body; In the second, is the *blonde of Christ*, which for vs is shedde, and even that, as it was such a bloud, according as the other member of the *se* Attributes, which is pronounced by an Enallage of the present tense, for the future Tense, dooth most evidently prove.

The *Copula*, whereby the Attribute is knit with the Subject, is the Verbe Substantive (*IS*;) which ought not, nor may bee taken Substantially; whereas, by no means at all, the vnlike cannot properly, and Essentially be affirmed of his vnlike: but figuratiuely for a mysticall and Sacramentall Being, whereby the thing, which signifyeth,

B b

taketh

i Mat. 26
26. 27.
k 1 Cor.
11. 24. 25.

taketh the name of that thing, which it signifyeth, because of the Analogy of the one with the other: for by that little word, Christ taught not what the bread and wine, were by nature, or substance, but what they were by signification, office, and use: for, by nature they are bread, and wine; by signification, they are the body, and blood of Christ.

The whole Attribution, or Predication is not proper, or regular, whereas neither the proposition is Identically; nor the body of Christ can properly be affirmed of the bread: to witte, whereas the Body of Christ is, neither the General, nor the Speciall, nor the difference, nor the property, nor the accident of bread, but it is *Figurative*, and *Sacramentall*:

Figurative, not simply Metaphoricall, and Allegoricall, but Metonymicall, to witte, such, whereby the name of the thing signified, is given to the Signe, which Metonymicall speaking is very familiar in the Scriptures.

Sacramentall, because the exhibiting

of the thing signified, is withall promised: and yet, there is no swerving from the word spoken or pronounced, whereas wee retain the word spoken, being Sacramentall, which is altogether different from regular Predications, and to bee expounded with an interpretation, answerable to the nature of Sacraments.

The *Expositiue* wordes are these, by which Christ expounded, (or layde open) the end of this holy action; to witte ¹, the remembrance of his death, which is not a naked, or idle remembrance of a thing past, but an effectuall and healthfull apprehension of Christs merites, and an explication of the same privately with our selues, (or properly vnto our selues,) and withall a solemne Eucharisticall Thanksgiving, in the vse of this Sacrament, for so great a benefite: and this is the manner of the Efficient Cause being principall, or that, which instituteth the Supper, and of the Institution it selfe.

11. Cor. 11
16.

The Cause Efficient Administring.

B b 2

or

or Instrumentall, are the Ministers of the Church, called by lawfull ordination; by whome God, as by active instruments, offereth, and representeth vs, those things outwardly by the signes of breade and wine, which by the inward operation of the holy Ghost, hee effecteth in vs.

Of these Instruments, if you respect the Office; it is to administer the Lords Supper, with those rites of dispensing them, in the very which, Christ went before by his owne example; If the Quality, so they lawfully execute their office in the preaching of the Word, & the administration of the Sacraments, it nothing addeth to, or detracteth from the efficacy of a Sacrament: sith the authoritie of Sacraments, if they bee considered in themselves, dependeth not vpon the qualitie of the Minister, but vpon the Institution, verity, and power of Christ.

The *Matter* of the Lords Supper is two wayes vsually considered, either as that, which partaketh the Supper

per, or as that, which constituteth the Supper, whereof, the one hath the manner of the Subject, the other of the partes.

The *Matter*, or *Subject*, partaking the Supper, are all they, who, being by Baptisme made the members of the Church, and now, being of yeares, professe sound doctrine, and haue the testimony of a holy life ^m.

m 1. Cor.
11. 20. &
12. 13.

From the circumscription of *this Subject*, are excluded first, the dead, or they that are departed this life; from whome, both the power of vsing the Sacrament is taken away, and vnto whome all the vse thereof is in vaine, & ineffectuall; as also the vse of the preaching of the Gospell, whereof the Sacraments are appendents. Secondly, the *Sicke* like to die: for Christ would haue this communion not to bee priuate, and domesticall, but ecclesiasticall, and publicke: neyther doth the want, but the contempt of the same hurt the partie that doth not communicate, though peradventure there bee a

nother respect to bee had concerning them that haue slipped, and that are *Excommunicated* out of the church, and concerning prisoners, who are to bee punished, and are now penitent.

Thirdly, *Children and Infants*, for, to speake properly, the Supper is meare, for the stronger, and the further grown in yeares, and not for Infants: neither can they yeeld a reason of their Faith, nor examine themselves; which, notwithstanding, how needefull it is, the Forme, & End of the Lordes institution, as also Tradition doe proue with great likely hood. Fourthly they, who for heresie, or for their dissolute life, are lawfully *excommunicated*: for this Supper requireth worthy guests, which liue to Christ in Spirit, & Faith. Whence it was, that the persons, who were *excommunicated*, or did Penance, after the Sermon ended, were in former time, commaunded to goe forth.

The *Manner* constituting the holy Supper, is two-fold; the one *Earthly*, *Outward*, *Elementall*, *Visible*; the other
Hea-

Heavenly, Inward, and Spiritual; where-
of, that is commonly called the *Signe*;
this *the thing signified*.

By the name of *Signe*, all that is
vnderstoode, whatsoever is perceyved
by the outward senses, in the pure and
lawfull administration of the Lordes
Supper: whether it be the Element, or
the bodily substance, or the action, or
rite, agreeable to Gods institution.

The *Elementall Signes*, (for of the
Rites wee haue spoken in the explica-
tion of the Efficient Cause) are two, the
Bread, and Wine: which two, albeit ma-
terially they are distinguished, yet for-
mally, and perfectlie, (as the School-
men speake) they make but one Sa-
crament: now they so make it, that
neither more, nor fewer bee required,
for the entirenesse, and perfection of
this Sacrament. *Not more*, because all
refreshing, (or feeding) is by them per-
formed, and ours in Christ, is perfect-
ly noted forth. *Not Fewer*, because,
if the one fayle (or be wanting) the Sa-
crament of perfect refection is taken
away.

away.

And in this defect, Offence is committed in the maiming of the Elements, or in the communion vnder one kinde onely; against the *Lords Institution*, the *Apostles Tradition*, *The End and Dignity of the Sacrament*: and lastly, against the *Orthodoxall consent of the elder Church*.

Christs Institution: because, if you respect eyther the action of Christ, and of the Apostles in the first Supper, both were given, and both were receyved: or the wordes: First, Preceptiue, of both they include a commaundement: *Take, and Drinke*. Secondly, Definitive, they are pronounced of both, the Bread, and the Wine: *This is my body, and this is my bloud*. Thirdly; Expositiue, In both they propose a promise °.

Apostolicall Tradition: because the Apostle by the authority of the Lord, injoyneth vpon the whole Church of Corinth, a necessity both of eating the bread, and drinking the wine. Which P Tradition, that it was proposed not

o Mat. 26.

18.

Mar. 14

24.

Luc. 22. 10

p 1 Cor. 1

11. 25. 26

to one age, but to all ages to bee obser-
ved; The consequence of the Text doth
easily proue 9.

The End and Dignity of the Sacrament:
because the end is to seale the perfect
refreshing of vs in Christ, which by the
cutting off of the other Signe, is made
imperfect: but the dignity is to set forth
the grace of that covenant, after a more
evident manner, then in the olde Testa-
ment, it was set forth vnto those, who
did all alike partake of the Paschall
Lambe, and of the water out of the
rocke, as the Story, and Paules eplica-
tion teacheth 1.

1. Cor.
10. 1, 2

*The Orthodoxall consent of the elder
Church:* because all that ancient and
pure Church judged, that the commu-
nication of both kinds, did not pertaine
to the Clergy onely, but to the Laity
aswell. It knew nothing of Concomi-
tancy, which, from the bad custome of
the Eucharist dipped in the Wine, sprūg
forth about a thousand, two hundred,
and twenty yeares after; and afterwards
was confirmed in the Councils of Con-
stance

stance, Basil, and Trent.

Now by the name of *Bread & Wine* we specially, and properly vnderstand those Elements, which by those words are wont amongst vs to bee noted and pointed out. To witte, being *Pure*, and *Common*; *Pure*, that they be not mingled, or confounded together, eyther by dipping of the bread in the wine, or by adding the same together with the Wine. *Common* or *Valgar*, that they bee such, as are in common vse to wine, lest by the matter, colour, and taste of those signes, any superstition should be bredde in the heart, or mind.

The *Thing signified*, or the matter inward, and spirituall in the Supper of the Lord, the neereft and principall, is *the body and bloud of the Lord*: That, as he was crucified, or broken: This, as being powred out. Then, the *Secondary* is the most strait coping of Christ with vs by faith, by the meane whercof, we are made partakers of Christes owne person, and all his benefites.

The First, or Principall (in the Supper)

per) is the Body and Blood of the Lord, both as touching the Substance, and as touching the singular Attributes of the Substance.

As touching the Substance: because we are made partakers of the true, and Essentiall body and blood of Christ, though, after a spirituall manner of receyving: for albeit the Supper be an eating of the body, yet it is not bodily, but spirituall: not in respect of Essence, but in the manner of communicating, and the spirituall efficacy of nourishing: for the Spirite of man, by faith alone, receyvethe the body and blood of Christ, and with them really, (for even spirituall actions have also their reallity,) is nourished to a spirituall life, by the effectuall working of the holy Ghost.

Neyther doe wee exclude whole Christ from the Supper, sith by the denomination of his body and blood, the whole humanity of Christ, nay, his whole persō is synecdochically understood; because neyther the humanitie without

(1. Cor. 10
26.

(Gal. 3. 27
Rom. 6. 3

without the Divinity, nor the Divinity without the humanity, nor both without their common Subject, can bee a mediatrix. The reason of which Synecdoche is, that albeit he be the one, and the same, who suffered for vs, even Christ, God, and man; yet suffered he not in the very Divinity, but in the Flesh: for therefore, as sayd *Augustine*, was Christ borne, that being man, hee might deliver men, and being mortall, hee might deliver mortall, and dead men from death.

The *Particular Attributes* of this Substance, are the crucifying of his body, and the pourcing out of his blood, and the fruit of the merite of Christs Sacrifice conjoynd with these, to wit, Remission of sinnes, Sanctification, & Redemption: whence it is, that in the Seripture, the whole obedience of Christ, and all the benefits thence proceeding, haue vsually been signified by one word, Death.

The *Secondary thing signified* in the Supper, is the most thaitie vnitng, &

con-

1 Cor.

11. 24.

Luc 22.

19. 30

1. Ioh. 1.

7.

1. Pet. 1

19.

Mat. 26

28.

conjoyning of vs all into one mysticall body, both with Christ, and among our selues: for as wee are tyed among our selues by the holy band of the same faith, and brotherly loue, as the members of the same body: so, by the true eating of Christs body, wee are most straitely conjoynd with him; and from him, as from the head, life issueth vnto vs, as vnto his members.

By the meane of this vnion, it cometh to passe, that wee bee made partakers both of the benefits of Christ, and of his Substance. Of his *Benefits*, as well those, which are conferred vpon vs by Imputation alone, as by reall efficacy: of his *Substance*, because, all the benefites, and that quickning power, which sustaineth our soules vnto life eternall, cannot bee plucked asunder from the body and bloud of Christ, to which it inhereth, and so from Christ himselfe; no more then the Effect can from his cause, which containeth it, or the quality from the Subject, from which it issueth.

The

y 1. Cor.
10. 16. 17.
12. 13.

2 Ioh. 6. 5.
7.

The *Form* of the Lords Supper, which is inward, and proper, is the joyning together of the Signes, and the thing signified; not naturall, eyther by substantiall touching, and knittering together, or by the vnion of the Accident and Subjects: not locall, by a necessity or being in, of one thing in the other, but Relative and Sacramentall: whole consisting in this, that the same being declared according to Gods ordinance by the Sacramentall word, the Signe and the thing signified, bee one certaine thing, not in number, not in speciall, not in generall, but by an Analogy, and a reciprocall relation between themselves,

This conjoyning of the Relation doth chiefly consist in three thinges: in the signification, the sealing, and presenting of the thing signified, and sealed.

In *Signification*, because of the Analogy, or similitude of the properties, and effects of the signe, and the thing signified both in the very Sub-

stances, and in the singular attributes of the Substance.

In the Substances: because they haue a great affinity betweene themselues: for that, as the bread, and wine are the most fitte, and chiefest Instrument of carnall nourishment, so are also the body and blood of Christ, the onely and alone food of the hungry soules: wherevpon it is largely declared by S. Iohn, that the Flesh of Christ is meate indeed, and that the blood of Christ is drinke indeed, which, whosoever shall eat, and drinke, hee should never hunger, nor thirst^a: and it is most v-
all in the Scriptures, that the names of the Signes, and of the thing signified are diversly changed, by a kinde of Sa-
ramentall speaking^b.

In the singular Attributes of the substances, because both the breaking of the bread, and the powring of the wine into the cuppe, doe mystically lay, and represent vnto vs, before our eyes, the truth, power, and efficacy of the killing of Christs body, and the shedding of

a Ioh. 6.
31. 32

b Exod. 12
11.
1. Cor. 5. 7

c 1. Cor.
11. 24.
Esa 53. 3

of his blood, by which, to wit, he faith-
full behold, with the eyes of their mind,
Christ himselfe, as it were beaten, and
broken vpon the Crosse, with ex-
ceeding great torments, and as though
dropping clutters of blood,

In *Sealing*: because the Bread, & Wine
both are, & are to be calld the seales, or
stamper of his body and blood; both
for that they confirme the truth of the
Similitude betweene the signe, and the
thing signified; and also, because they
doe most certainly seale the efficacy of
the vnion, and conjunction of both to-
gether in the lawfull vse. for, we doe
not simply, and properly consider the
Signe, and the thing signified, as they
are things materiall, and substantiall,
but as mysticall things, and things
that haue their being of the manner, not
naturall, but of diuine ordination: see-
ing that Faith considering the Signe,
not in their owne nature, but in the
sacramentall word of Institution, vse
them, for the sealing of the partaking, &
fruition of the thing signified.

d. Estia
1st. enis.

2. 2. 20.



In the *Presenting, or offering*: because, that in very deed is offered, which by the Signe is figured: for the Sacramentall signes are exhibitivē, for that by them Christ yeederh, and exhibiterh himicse, the heavenly bread, vnto our soules. Wherefore in the Supper of the Lord, things very different, earthly, and heavenly, are proposed, and delivered, together in time, though not together in place. There is then no essentiall changing of the signes in this conjunction, as if they should eyther by a dissolution bee resolved into their first matter, or even into nothing; or if, by a simple, or absolute change, or according to substance, they should bee converted into the substance of the true body, and true bloud of Christ; (for the substance and nature of the signs being removed, or taken away, the affinity, relation, and Analogy of them, to the thing signified, should perish:) but it is wholly Sacramentall, that is, a change of the quality, or condition, of the vse, and end of the Elements.

Ioh. 6. 35.

The end of the Lords Supper, is two-folde: *Primary*, and *Secondary*.

The Primary is, that wee in the lawfull vse of the Signes, celebrating the memory of Christs death, may bee confirmed, both concerning our communion with him, and our nourishment in him, vnto life eternall.

f Ioh. 6. 57

1. Cor. 5. 8

1. Cor. 10.

17.

The Secondary, that it might be a token of our resurrection, and testimony of our thankfulness; a pledge of our mutuall loue; lastly, a publicke note, (or marke) of difference, and profession.

This resolution of the *Definition*, by causes, three additions, or Corollaries, doe follow: one of the *Presence*, the other of the *Communication*, the third of *Adoration* of the Lords body, and blood.

For the *Presence* of Christ in the Supper, it is needefull that it bee distinguished, and considered two waies. First, according to the verity thereof, Then, according to the maner of the verity thereof.

The



The *Verity* of Christs presence in the Supper, in that the Supper of the Lord is considered not as an earthly actiō only, but as a heavenly, is that, whereby in his body, and bloud, hee is beleevēd to be truly, and really present in the Supper, and that both in respect of the signes, and in respect of the *Communicants*.

Of the *Signes*: because the body, and bloud of Christ are truly present together with the bread and wine, the sacramentall signes; not in respect of co-existence, and place, but in a Sacramentall manner, in respect whereof, this presence in the Schooles, is commonly termed Relatiue.

Of the *Communicants*: because Christ is in very deed present, in the heartes of them that beleevue, even altogether with the same, and such a presence, as the communion of his body, is exhibited vnto them in the Supper: and this presence is Reall: yet neyther presence is corporall: for by faith (as Ambrose sayth,) Christ is

C c 2

touch-

g Mat. 23.
20.

ouched, not by body.

Of this Verity there are two grounds; The *Divine Promise*, and the *Sacramentall Union*.

The *Promise*; for sith Christ, in the instituting of his Supper, hath promised the eating of his body, and blood; and therefore also his Presence, we must verily beleeue, that Christ accomplisheth, and performeth what hee hath promised^h.

The *Sacramentall Union*: for the Essentiall Forme of the Sacraments, & that, which maketh Consistence, requireth, that in the Supper, the thing signified be no lesse certainly conferred, then the very present signes are offered.

The manner of this Verity is not corporall, naturall, or Locall, eyther by a conversion of the whole Substance of the bread and Wine into the Lords body, and blood, or by ^k a passing into the bread, or by locall inclusion; or lastly^l, by a beeing in, or closenesse; but it is Sacramentall, and Spirituall, which

Gods

h Mar. 26.

26.

Mar. 14.

22.

1. Cor. 19.

23.

k *Impugnatioem.*

l *inextensum.*

Indistantia

Gods will, and authority declared by the worde of Institution, effecteth: *Sacramentall*; because, according to the nature of Sacraments; it consisteth in a disposition, and relation, by which Christ, together with the signe, exhibeth the thing signified to the Communicants, and sanctifyeth the breade and wine, that they may be the signes of the thing signified, being conjoyned together by a *Sacramentall* vnion.

Spiritual; because the body, and blood of Christ, being not simply, and as they are in themselves, things subsisting, but Intellectually, and vnderstandingly to be considered, are proposed in these mysteries, and are offered to the mind, not to the body, to Faith, not to the senses; being also with the mind, and with faith alone to be taken and receyved.

Of this maner, there are three grounds; *The Institution, the Verity, and Manner of Christs body, and the Nature of the Sacraments.*

The Institution: for Christ institu-

ted the Sacrament of our communion with his body and blood, whereof we are spiritually partakers by Faith: for after no other manner can it be beleaved, that the present body of Christ is exhibited in the Supper; but as it is truly receyved, as the spirituall meat of the soule vnto life.

The manner and verity of his body: for seeing the body of Christ being co-essentiall with ours, is circumscriptionally in Heaven, where soever he will, and cannot be in earth by a manner invisible, incircumscribed, infinite, indefinite; and every of which manners, overthrow the verity of a body; we must altogether confesse, that Christ, being bodily in heaven, is neverthelesse, after a Sacramentall manner in body present in the Supper^m.

The Nature of the Sacraments: for Faith should cease in the Sacraments, if the very thing, which is beleaved, were otherwise present, then after a sacramentall manner^m; neyther, indeed doth the omnipotency of God, or a mi-
rack

m Heb. 2.

17.

Luc. 24.

29.

m 1 Cor.

11. 17.

racle invert, or evert this sacramentall manner of presence. Not Gods *Omnipotency*: because, when there is speech made of that effectuall, and actuall power of God, the will of God revealed in the word, must needs goe before. To which (will), if any thing be contrary, it is from it necessarily excluded, as that also, which is by nature contradictory: not a *Miracle*; because neyther miracles which are indeed above nature, should be sayde to be against nature, taking away, and withall leaving a substance, or naturall quality: nor is it probable, that a thing which is extraordinary, is done in an ordinary Sacrament of the Church.

And these things have wee spoken concerning the *Presence* of Christes body and bloud in the Supper: Now are we to see, concerning the *Communicating*, and the eating.

It is needfull, that both the ground and the manner of the *Communicating* of Christs body, be considered and discerned.

The *Ground* is the vnion in the Supper, and the same two-fold: the one, of the body and bloud of Christ, with the bread and wine, which is called *Sacramentall*, and pertaineth to the Forme of the Sacrament: the other, of the same body and bloud of Christ, with the beleevers, pertaining to the end of the Sacrament.

The *Former* consisteth in 2. things, in the conioyning of the Signe, and the thing signified, whereof wee haue spoken, and in the ioynt receyving of both, in the lawfull vse, because in the vse instituted, they are receyved together, though not alike: both conjunctions are not naturall, nor corporall, nor yet simply obligatory (or binding) but *Sacramentall*, whereby the thing signified is conioyned to the Signe, and the matter of the Sacrament, to the Sacrament: and are ioyntly perceyved in the true and lawfull vse thereof.

The *Latter* is our *Essentiall*, *Reall*, and spiritual communion with Christ. *Essentiall*, if the things, which are vni-

o Simul,
licet non
sim. liter.

p Eph. 3.
16.

17. & 5.

19.

30.

1. Cor. 6.

15. 17.

1. Ioh. 3.

14.

ted

ted, be respected: *Reall*, if the truth of the Vnion: *Spirituell*, if the manner, whereby the vnion is made, bee considered. The things, which are vnited, are Christ, and his Church; the *Vnity* thereof, the name of Vnion confirmeth, and diuers similitudes in Scriptures doe shadow forth: the *Manner* is not simply Intellectuall, or vulgarly, Supernaturall; but plainly Spirituall, Divine and Heavenly, whereof the (question) that it is, is manifested vnto vs by the word of God, both simple, and Sacramentall: but the question, how it is, is so mysticall and secret, that even an Angell cannot comprehend the mystery thereof.

1 Ep. 5. 30.
32.

From this two-fold vnion, a twofold manner of *Communicating* also ariseth.

The one is *Sacramentall*, or *Externall*, of the Signes, which is made by the taking of the bread and wine, as according to the Institution & ordinance of Christ, they are the holy signes of his body and blood &c. For as the bread

1. Cor. 11.
26.

and the cuppe of the Lord is corporally eaten and drunke; so is the same eaten and drunke Sacramentally, whether of the bread and the cuppe are a Sacrament, even after that manner, as the Sacrament of his body is called his Body, and the Sacrament of his blood, is called his Blood, by a Sacramentall manner of speaking. And this manner of eating is Temporall, and may be iterated.

The other is *Spiritual*, and mysticall; to witte, the very receyving of Christs body, and blood in veritie, by the Spirite, by which Christ is spiritually applyed vnto vs, that wee being made one with him, might by his spirite be quickned to life eternall, and so this spirituall communicating, doth not onely signifie Faith, but also application, which is made by faith, & our communion with Christ, whereupon, sometimes it is called faith in Christ, sometime the communion of Christs benefites, and sometimes our ingrafting, and incorporating into Christ.

Now,

1 Ioh. 6. 46
48.

Now it is called Spirituall, partly, because it is effected by the work of the holy Spirit: Partly, because it is by faith onely receyued, and partly also, because it pertayneth to the Spirituall life. And this manner of communicating is dayly, continuall, incessant. From both we exclude the corporall, & orall communicating of Christs body and blood in the Supper. From the First, because the signe is receyued with the mouth, and not the thing signified: From the Second, because a spirituall thing cannot be receyued, but Spiritually.

u 1. Cor.
12, 13.

The *Adoration*, or Bread-worshipping remayneth, which by a false supposition both of the presence, and of the communicating of Christs body & blood, superstition hath devised. For, albeit all the godly doe worthily confesse, that this Sacrament is to be handled with great Religion, and Reverence; which Reverence the Fathers sometimes called by the name of Adoration, and Christ himselfe is to bee worshipped in

x Col. 3. 1.

in the mysteries, both as hee is God, & as he is God and man; yet wee must not stay in the very signes, neyther are the eyes of faith to be lifted vp to the place of the bread, but vnto heaven^s.

That this popish Adoration is Idolatrous both in it selfe, and in the *Admiral Ceremonies*, wee proue diuers waies,

In it selfe: by three Arguments drawne from the cause, from the manner, and from the kindes of Adoration: for seeing the cause of the Adoration of Christ, is proper in his God-head: for nothing is properly to bee adored, but that which is God: the worshipping eyther of *Latras*, or *Asias*; cannot be translated to the outward signs themselves without manifest sacriledge: then, seeing the manner of Christs adoration requirerh, that neyther the person be diuided, nor the natures equalled, or the difference of them take away, the bread cannot at all bee worshipped, or the bodie in the bread; but either the nature, and the properties thereof should be confounded, while the presence of Christ

Chri
brea
hum
perf
bure
as
his S
two
Than
appl
nor S
long
wher
Reli
boun
rist
ginn
cien
scrib
stles
and
goo
of d

Christs bodie is judged to bee in the bread; or that which is not fitte for a humane nature, but in regard of the person, should Idolatrously, bee attributed not onely vnto him simply, and as touching himselfe, but also vnto his Sacrament. Lastly, seeing there are two kindes of Adoration, Praying, & Thanksgiving; neyther of them can be applyed to the bread, neyther properly, nor Sacramentally, whereas both belong to Christ, as being God and man.

In the Ceremonies, it is idolatrous, whether you respect the reseruing of Reliques, the inclosing, or carrying about, or the Elevation of the Eucharist: for, albeit there were certain beginnings of these ceremonies in the ancient church; yet seeing they were prescribed neyther by Christ, nor his Apostles, or observed in the most ancient and purest church; they were for the good cause taken away in the churches of the Gospell.

OF

OF THE LORDS

*Supper.**The Part Confuting.*

Distinctions in Defence of the Interpretation, and signification of the NAME.

I.

THe *Supper* of the Lord signifieth, eyther the signe, or the action that is, eyther it is taken Relatiuely, or Absolutely. Being Relatiuely, it signifieth the Symboles or Signs of Gods grace. Absolutely taken, it signifieth the whole Action consisted of the visible and corporall parting of the Signes, and of the invisible, and Spirituall receiving of Christ, and his benefices.

The

II.

THe Lords Supper is considered, either abstractly, as touching it selfe, or applyedly in the lawfull vse: this way, it is properly called a Sacrament, that way, it is not, but abusiuely, and improperly.

III.

There are fowre formes of speaking, concerning the Supper of the Lord; the sense whereof, and manner of vnderstanding (them) is the same: the First is, wherein the Name of the thing signified is layed on the Signe, as the Supper is the New Testament. The 2. wherein the thing signified of the Supper, in respect of the effect, and efficacy thereof, is given to the Signe, as the Supper maketh vs partakers of the new Testament. Thirdly, wherein the offices of the signes are expounded in their proper signification, as the Supper is the signe of the Covenant. The fourth, when,

when, in the lawfull vse of the Supper, the Sacrament is conjoynd with the promise of grace, as he, which receiveth the bread and wine worthily, shall eat the body, and drinke the bloude of Christ.

Distinctions in Defence of the Efficacie Cause principall; and First for the Subiect of Predication, against Bellar. Lib. 1. De Sacra. Euchar. Cap. 10.

I.

THe Pronounes demonstratiue, and Relative, as well with the Greekes, as Latines, doe not alwayes according to rule, agree with the substantiue following, but sometimes also, with that which goeth before; and contrariwise not alwayes with that which goeth before, but with that also which followeth. Moreover, the thing, which is only a note in the vniversall, and not in the particular, according as bread was in the

the Supper, is most vsually vittered by
a Nowne vniverfall of the Neuter gen-
der.

II.

THose things which are to be vnder-
stooode Tropically, according to
the nature of a sacrament, ought not, or
may not be properly, and simply taken.
Now there is a double Trope in the
proposition touching the cuppe: for by
a Synecdoche, the cuppe is put for the
wine in the cuppe; and by a Sacramen-
tall Metonymy, the Effect of the thing
signified, is given to the Signe.

*In Defence of the whole Predica-
tion, 10 Cap. 9.*

I.

THe Stile of Scripture, doth most
manifestly proue, that the Sacra-
ments of the olde, and new Testament,
as also Testaments, compact, and co-
venants

venants, are found to haue beene instituted in Figuratiue wordes, and the precepts to haue beene vttered Figuratiuely.

II.

AN Argument drawne from a Figuratiue speaking, to the obscuritie of the same, is inconsequent: for it followeth not, that if it be Figuratiue, therefore it is not perspicuous; or on the contrary, if it be perspicuous, that therefore, it is not Figuratiue.

III.

THe Testimonies of the Fathers are Sacramentally to be taken, that is, to bee expounded according to the manner, and Trope, which is agreeable to Sacraments: Whence it is, that they all haue judged, that Christs words are to bee expounded, not according to the Word spoken, but according to his meaning.

IIII.

THe appellation of the Word spoken; or the sence of the wordes is taken, sometimes in a larger, and sometimes in a straiter signification: in a strayer, in regular Predications; in a larger in those, which are Figurative: Wherefore, in the very wordes, of the Supper, we retayne the very word spoken, but sacramentall; wherein, not so much the letter, and the sound of the words, as the sure (and certaine) meaning thereof is to bee followed, to wit, that, which may agree with the nature of a Sacrament.

Of the Wordes of Consecration against Bellarmine: Lib. 4

Cap. 13.

L

THe wordes of the Institution of the Lords Supper, are of two partes:
D d 2 some

some are the words of the Evangelists, and some of Christ himselfe: those are not onely recited as a history, but doe admonish, as well the Ministers, as the Communicants, what Christ did, & what he commaunded likewise to bee done of both: These serue for consecration; yet so, that neyther the rest, ought to bee omitted, nor consecration bee circumscribed with foure, or five wordes onely; or lastly, Prayers, and Thanksgivings bee excluded; seeing, as well the former, as the latter words of the Institution doe finish the consecration, and the Substance of Bread and Wine is not changed by a certaine hidden vertue of those few wordes, but on the contrary, the consecration, which is made in the Eucharist, is called in the Scriptures, a hallowing with thanksgiving.

II.

THere was a double respect of the Apostles in that first Supper, one
of

of Pastors, and dispensers of Gods mysteries; but the other of the church, or the vniversall company of the faithfull, which they represented: in the first respect, the commaundement to Doe, ought to bee referred to all that, which Christ did, concerning the bread and wine: in the second, to all that, which the Communicants ought to doe in the lawfull vse of the Lords Supper: but by neyther of both ways is that Popish consecration proved.

III.

Our Consecration, & Christs, differ not in Substance, but in degree: for that which is Christs, is nothing else but an appointing, or dedicating of the bread and wine, to the holy, and diuine vses made by the word of Institution, according to his Free will; but that which is ours, doth all and wholly depend vpon the verity, power, and ordinance of God, not vpon the secret recitall, and muttering of wordes.

IIII.

THe will of Christ consecrating, is not to bee separated from the Sacramentall manner, and Rite of consecration: because as the one is the cause Efficient of the consecration; so the other also, is the materiall, and formall cause thereof. If you respect the Efficient; Christ consecrated it with his will alone; if the materiall, and formall, he consecrated it with the solemne word of Institution, and with those Rites of dispensing, which hee himselfe vsed & commaunded vs to vse.

V.

TO doe this, in the Institution of the Supper, is not to consecrate the outward signes or symboles, buttodoe all that which Christ commaunded his Disciples to doe: Neyther did Christ utter these wordes (*This is my Body*.) to the end hee might consecrate the signes,
(for

for he vttered them after the blessing, & breaking of bread, but that he might declare vnto his Disciples, the manner (or nature) of the Sacrament,

VI.

THere is no change made in a Sacrament by vertue of the wordes, but of the diuine Institution, and ordinance. And that which is made, is not made in Substance, in quantity, or in naturall qualities, but in relation onely, that is, in vse, and office. Neyther doth eyther the custome of the church proue any other thing, which vsed a shewing & holding forth of the Eucharist, not for adoration, but, eyther that they might prepare the people to the communion, or that thereby, out of the offering of private men, a certaine part being set aside, for the peculiar vse of the Sacrament, might be shewed: or the custome of the Greeke Fathers, who never vsed this Rite of Elevating, since the beginning vnto this day.

VII.

IT is manifest, that those words, which were not spoken over the bread, or to the bread, but to the Disciples communicating, were spoken to instruct the people, and not to change the bread: neyther doe the most auncient Lyrurgies gaine-say this, which joyn together the wordes of consecration with the whole action of the Lordes Supper, or doe the Fathers, who (when they affirmed, that the Eucharist is made by a mystical Prayer, by calling on the name of God, by solemne blessing, by thanksgiving, or some certain consecration;) had no respect to those five wordes alone; and that they, with them, would not haue consecrated the bread of the Sacrament by any Substantiall change, their owne most evident expositions doe plainly shew.

*In Defence of the Matter constituting
the Lordes Supper, and first against
Con-*

Concomitancy. Bellar. Lib. 4. Cap.
21.

I.

AN Argument drawne from the hypostaticall vnion of God, & man, and that which is naturall of the Flesh, and the Soule, to concomitancy, is of no force: because it is one thing to treat of flesh, and bloud, which are things substantiall, and entire partes of humane nature; but another thing, as they are given vnto vs, for meate and drinke, according to the voluntary, and Testamentall disposition of Christ: neither is therefore the Hypostaticall vnion of God and man broken, which was not broken in death, howsoever the soule and bloud were separated from the body.

II.

THe spirituall eating, (whereof onely the order of the Text in the Chap-
ter

ter cited sheweth, that mention is made) ought to bee distinguished from the Sacramentall eating, whereof here the question is: neyther ought that which is spoken Synecdochically of eating in some places, be taken exclusiue, seeing also in other places, there is very often mention made of drinking.

III.

FROM false, ambiguous, and impertinent Principles, a false, ambiguous, and impertinent consequence is drawn. Now the first Principle is false: for we doe not acknowledge any reall, or visible presence of Christs body & blood in the Supper. In respect of the signes, it is wholly Sacramentall; in respect of the thing signified, meere ly spirituall.

IIII.

THe second Principle is ambiguous, because the body and blood of Christ are two wayes considered: one

way

ways, as they are the partes of Christes humane nature, all which being vnable to bee sundered, liueth glorious: the other, as they are represented vnto vs Sacramentally in this action of the Supper; to witte, as both the body was offered vnto death for vs on the crosse, and his bloud out of the body powred forth: for the wordes added to the Institution, doe plainly testifie, that the body and bloud of Christ, as things separated in the sacrifice of the Crosse, are offered, and exhibited vnto vs in the Supper.

V.

THe third Principle is impertinent, and different from the question now in hand: because wee treat not here eyther of the vniuersall presence of Christs Diuinity, which pertayneth nothing to the speciall kindes: for if the adversary vnderstand the presence of nature, Christ shall bee aswell any where else, as in the Supper, because he filleth

fillet all things: if the presence of grace, he affirmeth nothing that is proper to the bread, but what pertaineth to all the faithfull; or of the Hypostaticall union of the two natures, in respect whereof notwithstanding, we wil never affirm that the Divinity of Christ is with his humanity by a Concomitancy, because that were a Nestorian (heresie.)

VI.

THE Fathers which are cited, either spake Synecdochically, by the body, vnderstanding the whole humane nature of Christ, as Cyprian, Hillarie, Ambrose: or of the whole person, whereof in the Supper we are made partakers, as Basil, Hierome, Chrysostome, Origen, the Nicene Synode: or Sacramentally they vttered that of the sign, which is proper to the thing signified, as Augustine, Cyril, both he of Ierusalem, and that other of Alexandria.

VII

The

The body of Christ, vnder the shew of bread, is Sacramentally offered vnto vs in the Supper, as it was crucified, and broken, and his bloud as it was shed, (for Christ instituted the Supper for a remembrance of his death,) and yet is not his carcasse eaten, because Christ by his death purchased merite of life, for himselfe and his.

VIII.

It is one thing to speake of the body, & bloud of Christ, as touching themselves, and another thing according to the manner of a Sacrament: as touching themselves, the bloud of Christ cannot bee plucked from the body: that was done once on the Crosse: but as touching the nature of a Sacrament, they ought distinctly to be considered, partly, because in the Supper, they represent that vnto vs, which was once done, and partly also, because the perfection of our refreshing in Christ, is exhibited in the eating of Christs flesh

flesh, and in the drinking of his blood.

IX.

Miracles are not to be drawne into use and rule, because every miracle is vnwonted, and vnusuall: but those which are cited, were eyther devised of superstitious men; or false, and put forth to deceyue the simple; or lastly, brought forth by the helpe and furtherance of the Devil, according as Christ, and Paul foretold of Antichrist,

Against the Communion vnder one kinde onely. Bellar, Lib. 4.

Cap. 24.

I.

TO reason from the Signes, and Sacraments of the olde Testament, which differ in the outward adjunctes, in the circumstance of time, in the manner of signifying, and in the quality, and number of the Signs, to the Sacraments

of the New Testament is inconsequent: neither is it needfull to require both kindes in those, which eyther were not capable of both, or in the lawfull vse whereof, there is not extant a commandement for both.

II.

FRom a particular, & indefinite proposition, we badly conclud exclusiue-ly: for albeit in some places, there bee mention made of eating; the other kinde therefore is not necessarily excluded: for there is else where mention made of flesh and bloud together, of eating and drinking the same, yea foure times in the selfe same chapter.

III.

THE consideration of meate, and ordinary bread, and of the mysticall and Sacramentall bread, is altogether different, not as touching the naturall substance, quantity or quality, but as

con-

touching the vse and office. Now there was both in that miracle of the feeding of the people, and in the Supper at Emmaus, not a Sacrament of Grace, but a feast of nature; Neyther haue the Fathers interpreted the bread, concerning the true and naturall body of Christ, but concerning the mysticall, that is the church.

IIII.

Synecdoche is that, which, by name of the part, comprehendeth the whole. very familiar in the Hebrew tongue, wherein, by the breaking of bread, they are wont to signifie a dinner, supper, & any feastes whatsoever; from which feastes notwithstanding, as drinke neyther ought, nor can bee excluded: so neyther may it from this Sacramental feast, whereof mention is made in the cited places, whence it is also, that the same Paul, to whome this breaking is attributed, expounding the Lords institution, teacheth, that this Supper

consisteth of bread, and of the cup.

V.

It is true that the Manichees communicated vnder the one kind of breade onely: for they thought, that the wine was the gall of a Dragon: but that the ancient Church did not therefore reprehend them, it is most false: even those very men doe proue the contrary, whom the adversary would haue to stand on his side, to witte, Leo the Bishoppe, and Gelasius the Pope: the former wherof, called this mangling, a sacrilegious counterfeiting, and the latter, a great Sacriledge.

VL

The Consequence is of no force, which is from examples, whereof the former is of doubtfull credit, as of which Chrysostome himselfe maketh no mention; and because of the cunning and craft of a womanish wit, ridicu-

E e

lous:

lous: but the latter of a false and contrary credite, as being that, which by most certain prooffe, evidently sheweth that the communion was vsually, and necessary vnder both kindes.

VII.

FROM extraordinary cases of necessity, and those particular, there is no conclusion to that, which in lawfull, ordinary, and publicke celebrations of the Eucharist ought to bee observed. Adde further, that in all those rites, and ceremonies, though not alwayes, yet for the most part, there was vse of both kindes, according as the constitution, and custome of the Primitiue church, doth most manifestly proue.

VIII.

TO reason from the authority of the Councils, and Fathers, for the establishing of some error, is inconsequent. Adde further, that in the Primitiue

mitive Church; the Communion, for a long time, was retained vnder both kindes; even in the monasteries, vntill the thousand, three hundred yeare, & the mangling (or maiming) thereof was first by a publicke decree brought in by the Councell of Constance, in the yeare 1484.

IX.

FROM discommodities (or inconveni-
ences,) an argument concludeth
nothing: both because they leaue vp-
on superstition, and because the collec-
tion is faultie, drawne from particulars;
and lastly, because they being foreseen
by Christ, and the Apostles, hindered
not the Institution of the communion
vnder both kindes.

*In Defence of the Forme against Trans-
substantiation: Bellar. Lib. 3.*

Cap. 19.

FROM a bad, and insufficient Enume-
ration of the partes, a false conclusion

Ec 2

is

is drawn: for every change is eyther Essentiall of the very Substance, that is, of the naturall matter, and forme; or Sacramentall, of the office, condition, & vse of the Elements: both are true, but after their manner: that, true Essentially, by the manner of nature: but this, Sacramentally, by the manner of Grace. Now, whatsoever change is in the Supper, it is not essentiall, or naturall, but Sacramentall; that is, a Consecration, appointment, and setting apart of the Signes, from a common, to a holy, and mysticall vse.

To the Testimonies of the Fathers which by Bellarmine are cited in the 20, and 21. cap. of the third booke, and the whole second Booke.

I.

THose Fathers, who called the Eucharist, the body, and blood of Christ, vsed a Sacramentall manner of
spe-

speaking: wherby it commeth to passe,
that the names being changed, the signe
or Symbole is called by the tearme of
the thing it selfe. Now, they vsed
this for three causes. First, that they
might declare whereto Christ had or-
dayned the Eucharisticall bread. Secod-
ly, that they might expresse the Anal-
ogy betweene the Signes, and the things
signified. Thirdly, That by the change
of the names, they might teach, that
there is a most true, and indivisible con-
junction of the things signified, with
the signes themselues, in the lawfull
vse.

II.

THe Fathers, who haue called the
Eucharist, the precious body, the
reverend mysteries, the pledge of Sal-
vation, our ransome, spake Hyperbo-
lically of the very bread sanctified, and
not of any other body present, by tran-
substantiation. Now they vsed those
Hyperbolicall Phrases for three cau-

ses. First, that they might extoll the dignity of the mystery. Secondly, least eating, they should sticke in the outward signes. Thirdly, that with a great affection of godlinesse, and reverence, they might approach to that holy Communion.

III.

THe Fathers which affirmed, that the Body of Christ is touched, seen and chewed with the teeth, spake Figuratiuely. For there is a double signification of the Sacrament, and body of Christ to bee held; for, as a Sacrament is sometime taken Figuratiuely, for one part, and sometime properly for both parties: so also is the body of Christ, sometime properly, and sometime Figuratiuely for the outward signe onely: and in this sense, by a figured, and Metonymicall vse of speech, the Fathers haue affirmed, that the body of Christ is touched, and seene, that is the signe of his body.

IIII

THe Fathers, who spake of the changing of the bread and wine in the Eucharist, treated of the Sacramentall change, whereof wee haue spoken in the first distinction: and therefore willed and taught, that their wordes should bee taken Figuratiuely and effectiuely.

V.

THe Fathers who taught, that our bodies are cherished, nourished, and fed with the body and bloud of Christ, vsed a Sacramentall Trope. For as Christ sayed, *This is my Body*, when he gaue but the signe of his body; so our bodies are sayed to bee cherished, nourished, and fed with the body and bloud of Christ, when in very deeede they are nourished with those thinges, which are the Signes of the body and bloud of Christ.

VI.

THe Fathers, who spake of the Adoration of Christs flesh, treated not of that, which was done in the mystery, but in the celebration of the mystery; for that flesh hypostatically united to the eternall Son of God, is rightly adored of vs, as oft as the Supper of the Lord is celebrated.

VII.

THe Fathers, who required of Communicants a feare, trembling, and faith, did not put any essentiall change of the thing signified into the signes; but they required a certain feare, leaſt the signes for their vilenes should be contēned: but faith they required that that thing, which is not seene, might yet be beleaved, and by faith receyved.

VIII.

THe Fathers, who affirmed that a myracle was wrought in the Eucharist

charist, vnderstood no miraculous Transubstantiation of the bread into the body of Christ; but the majesty of this mystery, which they compared with the greatest miracles, and by a Catachresis, called it a miracle; because by a wonderful, and incomprehensible manner, God worketh in the hearts of the godly, as oft, as by a true faith, they celebrate this mystery.

Of the Presence of Christ in the Supper, against Ballarmin: Lib.

1. Cap. 1.

I.

Figures are eyther so called oppositely, as they are opposed to the body, as also shadowes to the Image: or Relatiuely, as in generall they figure, & signifie some thing else, besides that which is seene. In the first signification, the Figures of the olde Testament, are not opposed to the sacraments of the New, but to the fulfilling of those things

things, which were prefigured: in the second signification, the Figures, or Sacraments of the old Testament, are badly opposed to the Sacraments of the New Testament, whether, as touching their quality, or as touching their excellency. Because, albeit by the word of Institution, they agree in the generall partes, the Relation, and the end; yet they differ in the measure, vertue, and easinesse of signification; In which respect, the Sacraments of the New Testament, are saide to bee more excellent, then the Sacraments of the Old Testament.

II.

Against Bellarmine: cap. 5. & 6, The Sermon which treateth only of the matter of the Sacrament, and the communion thereof, and not of the Signe, as the very sence of the place, the Interpretation of Christ, & the Analogy of Faith, doe most evidently proue, cannot proue the reall presence of Christs body vnder the formes (or kindes) of the
Signes:

Signest for the Spirituall eating is to be distinguished from the Sacramentall, because, that is internall, and invisible, this externall, and visible: and though it bee granted, that in that place, there is speech made of the Sacramentall eating, yet the foure arguments, which are from thence drawne, cannot proue that presence. Not the *First*, because the bread Synecdochically, is taken for meat, and the meat Figuratiuely, for the flesh of Christ. Wherefore in the place cited, the bread is not the Subject, but the predicate of the flesh. Not the *Second*, because Christ by correcting, reprovied, and by reproving, corrected the Capernaits, and his Disciples, as verse 61. 62. 63. doe evidently shew. Not the *third*, because the wordes of eating, and drinking, are taken Figuratiuely, and as the Text declarerh, they are of the same force, with these maners of speaking, to believe in Christ, and to abide in Christ. Not the *Fourth*, because Christ confirmeth his censure before going, shewing, that then

then they shal consider their error, when they shall see the sonne of man ascending.

III.

THe Arguments which in cap. 9. 10. are taken from the words of the Institution, are above confuted in the distinctions of the Efficient cause.

IIII.

THe three arguments, which are drawne out of the 10, chapter, of the former to the Corinthians, haue no consequence; not the first, because it is a fallacy of that which is not the cause, as the cause. For the blessing or consecration is not the cause of the Sacramentall conjunction of the thing signified with the Signe, but the Institution onely, and the diuine ordinance declared, and confirmed by the blessing. Not the *Second*, for the breaking, which is properly sayde to bee of the bread, is
im.

properly, and Figuratiuely spoken of the Body. Not the *Third*; because the word *Communion* signifieth an Vnion, & ioyning together in fellowshippe, properly of our persons with the person of Christ, beeing indeed that same which is spirituall, & supernaturall, if you respect the manner; yet reall, and true, if you respect the bound and object thereof.

III V.

Lib. 1. cap. 13. The argument, which is taken out of the 11. chapter of the former Epistle to the Corinthians, concludeth nothing: because the apostle treateth not of the eating of his body, but of the outward receyving of the bread and wine, which indeede with the former is conjoynd in the lawfull vse thereof; but in the vnlawfull vse of them, that communicate vnworthily, is alone; and yet maketh the communicant guilty of the body and bloud of Christ: because the vnworthy taking, and handling of the signes

signes redoundeth vnto the reproach of the thing signified.

VL

The Testimonies of the Fathers, which are alleadged throughout the whole Second Booke, we haue aboue answered.

VII.

Lib. 3. cap. 3. The protes which are alleadged from the omnipotency of God, doe inferre no corporall presence of Christ in the Supper. Not the *First*; because the omnipotency of God excludeth, both things contrary to his nature, and things contradictory; and not to be able to doe those things, is not a point of weaknesse, but of infinite power, and constancy. Not the *Second*; because his first apparition was heavenly, which nothing furthereth the presence of Christ on earth: The second, was in the night, which appeared not

to the eyes, but to the minde. Not the
 Third, because the Fathers treated, ey-
 ther of the presence of Christ, as touch-
 ing his person, as Chrysostome; or of
 the Sacramentall presence of his body
 in the Supper, as Ambrose; or of the ef-
 fect of the eating of his body, as Cyrill,
 and Theophylact: or lastly, they spake
 Hyperbolically, as Augustine. Not the
 Fourth; because, to reason from the di-
 vine nature, to the humane, and from
 the one part of man, which is spirituall,
 to the other, which is corporall, is even
 proportionally inconsequent. Not the
 Fifth, because it is one thing to treat of
 the mysteries, which goe beyond Na-
 ture; but another thing of the miracles
 which overthrow nature. Not the
 Sixth, because of those things, which are
 equally vnited, the one cannot be any
 where else, where the other is not, or
 may not be; and, to attribute to Christ
 two bodies equally vnited, were a mon-
 strous thing.

VIII.

Cap.

CAp. 6. Lib. 3. The proofs which are taken from the Illocality of the body, are false. The *First*, because the consequence is of no validity, from a thing possible to be, to reason that there is absolutely a being; and partly because hee which taketh from bodies the species of places, destroyeth the verity of a body. The *Second*, because the conclusion is of no strength, from an Allegoricall forme of speaking, to the proper. The *Third*, ^{cap. 1. 6. 9.} because there is no consequence, from miracles pearching through of dimensions, from a singular prerogative Christs Nativity, which pertaineth to the Essence of the body, from the rowling backe of the stone, done immediately by an Angell at the time of Christs resurrection, from the Ascension of Christ into heaven, which was done, as the Scripture speaketh by the opening and dividing of the Heavens, from the punishment of the damned, which destroy not the verity of a body, from like miracles, which are about

Nature

nature, but not against nature, and detract not any thing from the substance of the thing, (from these I say,) to the illocality of the body, (there is no consequence.)

IX.

CAP. 8. Lib. 3 The profes, which are taken from the truth of God, doe faile many wayes. The *First* iterateth the same matter in question, for prooffe (or proverth one doubt with another.) The *Second* layeth down a false position: for the truth and ancientnes of the consent of the church, ought not to bee taken from the testimony of some certaine persons, and from the times of Lanfrancus, but from the testimonies of Scripture, and the times of the Apostles. The *Third* in their owne cause is suspicious: For the Authority of Popish councils, neyther can, nor ought to prejudice the truth. The *Fourth*, reasoneth in consequence from humane authority in diuine matters. The *Fifth*, insisteth vpon the actions, and narrations of persons,

F f

which

a Petre
Principium

which were eyther fabulous, or farre (et digressions. The *Sixt* concludeth from Miracles, the truth wherof is in controverſie, or the ſuperſtition noted, or the falſhood manifeſt.

X.

CAP. 21. From the authority of the Romiſh church, and of the counſels, by the ſame celebrated, nothing is concluded: becauſe the truth is to bee preferred before all humane judgements.

XI.

THOſe things which are ſpoken concerning congruency according to reaſon, (or the manner) are worthily rejected as incongruent, and contrary to reaſon. The *Fiſt*, indeed, concerning the abſence of the Subſtance of Bread, becauſe neyther the Lords body is ſubſtantially vnder the accidents of Bread; nor is the fleſh of Chriſt ſimply

ply adored, as if it were vnder the bread; but because it is hypostatically vnited to Christs Diuinity: neyther are the foode of the mind, and the foode of the belly receyved with the same Instrument; but the one is of the body and the mouth, the other of the soule, and faith: nor doth abstinence from the vse of the mysticall bread cause fasting, as neyther doth the receyving, and vse, breake off fasting. But the *Second*, concerning the accidents remaining: because the accidents of Bread, make not the Sacramentall Signe, but the Substance of bread: because no reall, and substantiall change is made in the Supper, but onely that, which is Sacramentall, both boundes of Relation. nevertheless remaining; because this is alone the merite of faith to trust to the merite of Christ: because he, which eateth not flesh in the proper forme thereof, eateth not flesh really.

Ff 2 OF

OF THE CHVRCH.

The Part Confirming.

CHAP. XIII.

After that wee haue discerned the application of our redemption by Christ, by the *Degrees* thereof, & the outward *Meanes*, which God is wont to vse for the accomplishment of the same. Now let vs see, according to order, concerning the *Subject* of that application, that is, concerning the *Church*, which Christ redeemed with his owne blood, and vnto which alone, by the gracious election of God, the vse, and profession of the great, and singular benefite of Redemption pertaineth.

For the Knowledge of this Subject

self, or Church, a two fold explication is very necessary: the one *Nominall*, the other *Essentiall*: the former whereof, Generally expoundeth the *Equivocatio* (or divers signification) of the word; the latter, the very manner (or nature) of the church in particular.

The Nature of the very word ought to be considered and expounded two wayes, *Etymologically*, and *Logically*.

Etymologically, the Church is a company called forth by publicke authority.

Logically, the Church is of the number of those thinges, which the Logicians call, *Collectivus*, and gathered together, that is, such, which are not some one thing absolutely, but containe in themselves two things, whereof the one is like to a multitude and a matter dispersed, but the other, to an vnity, order, and gathering together.

Being both wayes considered, the Church hath a threefold signification: the first most *Generall*, vnder which,

a Psal. 26.

5.

Apoc. 3. 9.

not onely the Angels are comprehended, but also Politically every ci-
vill assembly, and Catachrestically, the
false church which is called *Ecclesia mi-
signantium*, the Congregation of the mi-
red 2, is vnderstood: The second, is
more *Speciall*, and significth that whole
multitude of all persons, which gene-
rally is esteemed by the outward calling
ling, and profession. The Third, is most
Speciall, most properly signifying, that
part of men, which is knit together v-
to everlastig life; which signification
is vsually distinguished from the 2, for-
mer, as it were, by foure properties, and
attributes: that it is *One, Holy, Catholike
and Apostolicke*.

b Can 6. 8

Eph. 4. 4.

1. Cor. 3.

11.

One, in the Author. of Salvation, in
the consent of Doctrine, in the Submi-
nistration of the Spirit, and in the holy
communion of the members b.

Holy, in vse, office, affection, and
proceeding; lastly, in effect, and per-
fection in Christ: for it is sanctified for
Gods vse; it desireth after holinesse, &
is perfectly cleansed by the blood of
Christ.

Christ.

Apostolicall, in the Ministry, and truth of doctrine.

Lastly, *Catholicke*, in respect of the Places, Persons, Time, and Partes^d.

In this place we are to treat of the Church in the second & third signification: whereof, according to that double signification there issueth a double notice, the one visible, in which, according to the outward forme of the church; others also are mingled with the good (who properly are the Church,) that pertain not to the same, but only because of the outward profession of the christian faith and calling^e. The other Invisible, which according to the Essentiall forme thereof, comprehendeth the predestinated, and Elect onely, whose Faith cannot be discerned with the outward eyes f: The Former is esteemed by the outward calling generally: the latter by the inward calling properly, and particularly g.

According to both Notions, the Church is of vs to be defined both Generally, and Distinctly.

F f 4

Generally.

e Mat. 16

28.

1. Cor. 1. 2

Eph. 2. 20.

dt. Cor. 12

13 & 4. 17

e Mat. 18.

17.

Mat. 13. 24

Luc. 2. 14.

12. Tim. 2

19.

Rom. 11.

3-4.

g Eph. 3

15.

Generally, the Church is defined to be the company of them, whome God by his free calling doth call forth to the communion of his grace and glory ^b.

h Mat. 11.
29.

Distinctly, the Church visible is defined to be a society of men called forth by an outward calling, or communicating of the preaching of the word, and Sacraments, to the worshippe of Gods Glory ⁱ.

i Mat. 18.
17.

And the *Invisible Church*, the Society of men predestinated, which are called forth by an effectuall, and saving calling, out of the state of corruption, vnto the dignity of being adopted the children of God, and are vnited vnto Christ, as to their head, not onely to the service and worshippe, but also to the fruition of the glory of God ^k.

k Luc. 7. 33
Rom. 11. 4.

The *Efficient Cause* of both Churches is the one *Primary*, the other *Instrumentall*, or *Serviceable*.

The *Primary*, and *Principall*, ought 2. wayes to be expounded, according to the constitution of the church, and according to the administration and ordering

dering thereof.

The *Cause Efficient* of the *Constitution* of the church, is God the Father, the Sonne, and the holy Ghost, as the beginning of all good in nature, and above nature ¹.

Of this Efficient cause, or beginning, in respect of the unity of the Essence, there is one, and a *common Operation* but in respect of the distinction of the Person, there is a *distinct Manner* of working.

A *Common Operation*, because in divine matters, the cause of working is common, & the worke it selfe the same.

The *Cause of Working*, in the constituting of the Church, is the good pleasure of Gods will, whereby, from everlasting, hee hath appointed to call forth some of Mankind, to the communion of his Grace. But the *Worke* it selfe, is the ² fulfilling, (or complement) of the church, which is to bee consummated with those degrees of meanes, and periods of times, wherewith it pleased God. Of which decree and worke, God the

1 Rom 2.
9.

m Eph. 1. 5
Tit. 2. 14.
n Eph. 1.
13.

the Father, Sonne, and holy Ghost, is the common beginning; but the manner of Working is distinct. For the Father is the Efficient cause of the Church, of the Invisible, by election, but of the Visible by Creation. The Sonne is the Efficient cause, of the Invisible, by effectual Redemption; but of the visible, by the common offering of the same Redemption, by the preaching of the Gospel. The Holy Ghost is the Efficient cause, of the Invisible, by saving sanctification, and new creation in Christ; but of the visible by outward calling, whereby hee worketh more or lesse.

And this is the manner of the Efficient cause, in the constituting of the Church.

Now the cause efficient, nearest of the Administration, and ordinance thereof is Christ, God, and man, by a voluntary disposition, and dispensation of Grace, whereby God the Father, made and appointed Christ, the head over all, to his Church, which is his Body.

And

o Rom 12

1. Cor. 1.

11. 12.

Col. 1. 18.

And it is so, not by order of nature, but by the divine ordinance of saving Grace: for the Church is not sayde to be a Physicall, and Mathematicall; but a mysticall body of Christ.

Wherefore also, by the same benefit of divine Ordination, Christ ought to bee helde, and esteemed the head of his body, not many heades, but one, for the church is neyther without head, not yet having many heades.

But, as the condition of the head over the body, doth chiefly consist in three things, in *Order*, *Perfection*, and *Power*; in *Order* towards the members, in *Perfection* in it selfe, in *Power* towards the whole Body: So Christ also in order, perfection, and power, performeth all duties, after a most excellent manner, which can or ought to be performed of the best head.

In *Order*, because he, being true man, and true God, holdeth the chiefy in all things, having the supremence, not onely of dignity, but also of Regiment, and power; whence it is, that the

the Scripture doth very often assure him to haue Being before all things, and to be placed aboue all things.

In *Perfection*; because Christ alone is the King, Prophet, and High Priest, having all things in himselfe, from the Father, which any way may be required for the perfection of the head.

In *Power*, and Efficacy; because he alone inspireth vigour, sense, motion, and spirituall life into his members, and is alone knit fast vnto the body, by the bond of the Spirit, yelding that whole ioyning, and fastening together of the members among themselves, and with God, to the whole Church.

The *Cause of the Church* Instrumentall, and serviceable is, *Generally*, the word of God, what way soever revealed, and communicated, whether inwardly, or outwardly, or ioyntly both wayes. Whence it is also, that the Word is in Scripture, called the seede of the Church, and the rule, measure, & foundation of the truth, which the Church hath as it were, hanged vpon a pillar.

p Heb. 4.

12.

Act. 1. 4.

2. Pet. 2.

23.

1. Tim. 3.

15.

pillar, and as a sure prop vpholdeth the same. But *Specially*, the Instrumentall cause of the church *Invisible*, is faith it selfe, which sith it is inward, is not, indeede, knowne by the judgement of men; but yet, it marketh, (or noteth out) the true and essentiall manner, and forme of a member of the church, as being the onely Instrument of that inward, and effectuall calling of God. But of the Church *visible*, chiefly, and Primary, are the Ministers of the Gospell, who, for that cause are called in the Scripture, *Builders*, and *Master-builders* 9; to witte, instruments vied of God, and the Lord Iesus Christ, for the knitting together of the Saints, for the worke of his Ministry, and for the common edification of the Body of Christ.

Now both the *calling* of these Instruments, and their *Office*, according to the *Calling*, must be expounded.

Their *Calling* I meane, whereby they are holily, and lawfully called to a holy publicke function in the communi-

q 1. Co. 3.

10.

Eph. 4. 12.

1. Pet. 3. 5.

r Eph. 4. 7

2. Cor. 4. 1

of Christ, and of his Church,

Now, they are called eyther of God inwardly, by the Spirit, or outwardly of the Church (next after God) in a boly, and lawfull order. The *first manner*, if it be alone, maketh the calling immediate, and extraordinary, which God alone causeth for the singular begetting and rayfing of his church; such as was that of the Prophets, and Apostles, whome the Lord extraordinarily called, and informed, by a singular revelation, that their authority in teaching, and writing, might bee plainly divine. The latter with the former maketh a calling mediat, & ordinate, which God, together with the church, causeth by *Order Ecclesiasticall*.

Of this Order, there are two Essentiall partes, The *Choyce*, and *Confirmation*: the First is, whereby a holy and lawfull exapination is made, both of life, and doctrine: The other is, whereby a consecration and ordination to the Ministry, is first made with Imposition of hands by the Clergie,

Luc. 21.

14.

Act. 13. 1.

Act. 21. 4.

1 Tim. 5

27.

1 Tim. 3. 2.

1 Tim. 3. 2.

1 Tim. 3. 7.

2 Tim. 2.

14. 1

Tim. 3. 10.

the body of the Church therevnto, con-
 senting by Signe, speech, or free si-
 lence². And this calling, for that it is
Ordinary, is also *Successive*, not by na-
 ture, as once the posterity of Aaron, &
 the Levites, but by Ordinance and In-
 stitution.

But the Office of these Instruments
 is, to administer the affaires of the
 Church according to Gods prescrip-
 tion.

Now the affaires of the church doe
 concerne eyther the *Doctrine*, or the
Sacraments; or lastly, the
Ecclesiasticall Jurisdiction, and *Disci-
 pline* of the Church. Wherefore the
 Office of all Ministers is containd (or
 founded) in the administration of *Do-
 ctrine*, *Sacraments*, and Ecclesiasticall
Government.

The *Administration* of *Doctrine*
 consisteth in two partes: in the asserti-
 on of the truth, and in the contrary re-
 vocation of falshood; the right object of
 both, is the word of God.

The *Administration* of *Sacraments*;
 hath

x Act. 6.6.

1. Tim. 4.

14.

2. Tim. 1.6

1. Tim. 4.

14.

2. Tim. 1.6

1. Tim. 4.

14.

2. Tim. 1.6

y 2. Tim. 2

14.

Tit. 1.9.

hath two considerations; one of the *Persons*, to whom the Sacraments, either ought, or ought not to be administered. The other of the *Manner*, in which they bee wholly, conveniently, and intelligently administered. *Wholly*, as touching the Substantiall; and *Conveniently*, as touching the outward quality, and forme; *Intelligently*, as touching the common Edification of the Church.

21. Cor. 11

23.

Luc. 12 19

The administration of Ecclesiastical *Discipline*, is chiefly exercised in two things; in the punishing of faults, and in the execution of Ecclesiastical judgements, as afterwards we shall shew more at large.

21. Cor. 5.

4.

3. Cor. 2 8

The *Manner* of the Church hath respect cyther of the parts, or of the Subject.

The *Partes* of the Church, generally, and materially, are two: The *Superior*, the *other Inferior*; That, is the head of the Church, to which the church is subject, and from which it receiveth ~~the~~ *virtue* into the Church: This is the body vnto which, the members

Flower

among

among themselves, and with the head are united: for the mutuall relation of these partes, the one to the other, maketh an essentiall manner (or nature) of the church.

But particularly, the entire parts of the church Invisible, are two, according as there is usually had a double respect of this church: the one in the *Beginning*, and progresse; the other, in the *Perfection* thereof: that is commonly called the Militant, this, the Triumphant: both which, as touching the Essentiall nature of the church it selfe, are but one, albeit, for the difference of the qualities, which are in these partes, they are, as touching the place, very diversly distinguished; so that the one is in heaven, which triumpheth, and the other on earth, which is in warfare^b: but of the church *Visible*, as it is so considered: there are two maine partes, the Guides and the Flockes: the Instru-cters, and the Learners, though extraordinarily it often happeneth, that the one part is separated from the other;

G g

the

b Heb. 12

12.

Apoc. 17. 2

Eph. 6. 12.

12.

the essentiall forme of the church it self,
still remaying.

c Mar. 28.

19.

Ioh. 10. 16

Rom. 1. 16.

The *Subiect* of the church *Generally*
is Mankind *: of which, partly some
are called dayly by the grace of God,
whosoever are ordained to life eternall;
and partly others are also called, who
being convicted of the grace offered,
might become for ever inexcusable. But
Particularly, the Subject of the church
visible, are all those, in generall, which
are called, and outwardly professe the
same faith, in which common assembly
of the church, not onely the godly, and
elect are, but also the vngodly and re-
probate: Those, as touching the verity
of the inward, and outward forme; these
according to the shew, and resemblance
or counterfeiting of godlinesse: Those,
Elect and called; these, called onely, &
not elect: Those the liuely, these the
dead members of the church *: but of
the church Invisible are they onely,
that are predestinated to life, who in-
deed, are inwardly affected with the cal-
ling of God, and perceiue the same

d Luc. 8.

17.

Mat. 22. 14

by

by faith, according to the election, and operation of Grace.

Neyther are eyther the newly catechised Novices, though yet not baptized, nor those, which are excommunicated, if they repent, excepted out of the visible church: not those, because albeit they haue not as yet receyved the outward signe, yet, being indued with faith, and baptized with the inwarde Baptisme, they ought to be taken for the members of the church, according to the perfection thereof. Neyther is it lawfull to exclude those from the communion of the church, whome the Scripture doth not exclude from the communion of Salvation. Not these, because, as they were conditionally excluded, till there be hope of repentance, so they must conditionally bee of the Church. Now all Reprobates, and those, that liue wickedly without any pricke of conscience, are excluded, because, whether they seeme to bee inwardly of the church, or whether they are outwardly of the church, yet they

e Rom. 8.9

Eph. 1. 23.

Ioh. 14. 23

haue beene alwayes separated, and continued so from the vnity of this church. For this church is the communion of Saintes, the Spouse, and body of Christ without blemish, the Temple of God, the holy city, &c.

The *Forme* of the church, both generally, according to it selfe wholly, and specially, according to the double notion thereof, ought to be expounded, as hath beene done in the causes precedent.

Generally, the *Forme* of the church, is two wayes considered: *Seuerally*, in it selfe, and the Efficient cause thereof, or *ioynly* in her Subject.

After the *former manner*, the *Forme* of the church, is that divine, and precious calling wrought in heaven, according to the purpose of Gods will, whereby hee decreede from everlasting, the communion of himself with the church, and of the church, with himselfe, in his beloved Sonne *. After the latter manner, the forme of the church, is a divine and gracious calling, whereby the church

e Eph. 1. 4.

5.

Ioh 10.

7. 48.

Rom. 8. 30

church of God is in this world fashioned, and waiting, vntill, after the course of her calling here consummated, it be advanced in Christ Iesus, to the fruition of the heavenly calling.

And of this calling, as the nature, as touching it selfe, is most perfect; so the manner of the same is also two-fold: the one immediate, the other mediate; that which God by himselfe maketh through the vertue of his Spirite; this, which he maketh outwardly by speech, signe, or working ordinarily, or extraordinarily, as it pleaseth him to make it known vnto men.

Specially, the forme of the church *Invisible*, is an effectuall, and inward calling, and (by vertue of that effectuall calling) that communion of Saintes, both with their head, and of themselves, each with other &c. And of this calling, as the nature in respect of God is perfect; so the inward and effectuall meanethereof is two-fold; the Spirite, and Faith: the one, in respect of him, that calleth; the other, in re-

g 1. Ioh. 2.
12.

spect of him that is called : by the one, God offereth, and conferreth the effectuall calling ; by the other, wee take holde of that, which is offered, and make answer to Gods calling : for it is needefull, that these two concur together, that the calling bee effectually ; to witte, the calling of God by the vertue, and efficacy of his Spirite, and our correspondent affection, or relation to that calling.

And according as one part of this Invisible church doth warfare on earth, and the other triumphantly in heaven ; so the manner of the forme hereof, is diverse : for in the triumphant church, it is perfect in it owne kinde ; but in the Militant, it is onely inchoatiuely, (or by way of beginning) tending to perfection by more or lesse efficacy, according to the measure of the spirit, & faith. And hence it is, that in respect of this forme, the state of the Invisible church is divers. For as it is vnited to Christ her head, it cannot erre, because there is but one truth of the heade, the spirit, & the

the body; but as it is considered according to it selfe, and the diverse members thereof, it erreth in divers wayes and degrees ^k: for albeit the Spirit be alwayes in it, yet the same worketh not perfectly by it; but onely according to that measure, which it hath ^l: but this invisible church cannot revolt from her God, because it hath God that promiseth, a Mediator that redeemeth, and saveth; and lastly, giftes that cannot be repented of ^m.

The Forme of the Church visible: the one is (*Constitutione*,) which ordaineth the Church: the other (*Distinctione*,) that distinguisheth the true church from the false.

The Forme which maketh the visible Church, is that outward calling, which God mediately effecteth, according to that holy kinde of government, which hee would have to be kept in his house.

To this calling three things are as hand-maids; the word of the Gospell, the use of the Sacraments, and the law.

k 1. Cor.

13.9.

1. Cor. 3.

12.

Apoc. 3. 1.

11. Cor. 12

7. 11.

m Mat. 16

18.

Ep. 4. 1, 39.

Full communion of Sautes: for God calleth outwardly by Worde, Signe, and Worke, wherof wee haue more at large spoken in the place concerning the calling of men vnto Salvation.

The Forme, that distinguisheth, and maketh difference of the true Visible Church, from the false, is that, which certaine markes do limit, and point out.

Now wee call them Markes, by which the thinges, which come into question, are certainly knowne, whether they bee to bee perceyved by sense, or by vnderstanding, or both wayes.

And as there is wont to bee of e-very thing a double knowledge, the one which noteth out the Essence of the same, by the true and immediate causes; the other sette from the Accidents and affections, declaring the vnseparable dispositions of the same, or the other outward accidents, which onely overcover the thing: so also, two sortes of markes are agreeable to this

this double knowledge: for some are effectuall and necessary markes, which they call Signes infallible, and other some accidentall, which they tearme Probable: These former, are the proper tokens of the church, which certainly shew the Essence, and nature of the same, the latter are but common, and probable signes thereof.

The proper and essentiall note of the visible church belonging to the Essence thereof, immediately and properly, and next of all flowing from the forme of the same, is onely one, to wit, the truth of Gods word revealed, and communicated, wherevnto the truth of the Sacramentes, as a thing inseparably tyed or knit with it, is conjoyndⁿ; for the truth of both is so proper, and so essentiall a token of the church, that this truth, and the church, are alike changed.

The accidentall markes are twofolde; for some are set from those naturall dispositions of the Church, which are inseparable, which are also the naturall

n Heb. 4.
12.
Ioh. 10. 27
Mat 28
10.
Rom. 4. 11

o Ioh. 5

39.

Act. 17 11

Mat. 26.

26.

1. Cor. 10

17.

p Mat. 3. 3.

& 28. 20

1 Tim. 2.

1.

q Gal. 1. 8.

1. Tim. 6.

3.

turall dispositions of that first mark, to wit, *The pure preaching of the Word, and the lawfull administration of the Sacraments*°, which are the two necessary, and proper Adjuncts, and Attributes of the church: other some doe properlie pertaine to the order in the Church; cyther publicke, or private, Such as are *Ecclesiasticall power, and publicke, and private exercises of godlinesse, and charity*P.

The *Power Ecclesiasticall*, is threefold; of *Ministry*, of *Order*, and of *Ecclesiasticall Discipline*.

The *Power of the Ministry* is an authority, and right in the church, to teach not every thing, but that onely, which the Lord hath prescribed by his Prophets, and Apostles q, and is the *first part of the keyes*.

The *Power of Order*, is an authority of the Church, which is imployed partly about doctrine, and partly about constitutions, and lawes, for the outward policie of the Church: the one is commonly tearmed *Doctrinall*, or *Prescrip-*

scriptive; the other Constitutive, or Ordinate.

The *Ecclesiasticall Discipline*, is a judiciall power of the Church, whereby men receyved into the family of Christ, are directed to godlinesse, and are restrained, least they should commit any thing vnbecoming their christian profession, but the offenders are reprov'd, rebuked, and corrected: And this is the *latter part of the keyes*, distinct from the former; because that, properly belongeth to the office of *teaching*; but this, is most of all practised in the correcting of mens offences, and in the exercising of *Ecclesiasticall Judgements*.

And according as there are two sorts of slippes to bee corrected, some concerning doctrine, and some others concerning manners; so, about both these Ecclesiasticall judgement is occupied, for the private good of the offender, and the publicke good of the Church.

Now there are three degrees of of that judgement: rebuking, conjoynd with admonishment: Secondly, an
Ex.

r Mat. 16.

19.

Ioh. 19. 23

Mat. 18.

18.

1 Cor. 8.

11.

Excluding, suspending, or withholding from the Lords Supper, whereby for a time the offender is forbidden, or barred from the participation of the Supper. Thirdly, Excommunication, whereby after a lawfull knowledge had before hand, some person for his malicious contumacy, is excluded from the communion of Saintes, or as the Apostle speaketh, is delivered vppeto Sathan, to the destruction of the flesh, that the Spirit might be saved.

(Mat. 18

13.

1. Cor. 5. 4

&c.

Act. 2. 42

1 Tim. 1. 1

1. Cor. 1. 2.

1 Joh. 13.

35.

The publicke exercises of godlines, and charity, which notifie the true Church^r, are a gathering for the poore, the Ministry, the receyving of the word, and sacrament, Prayer^a, singing of Psalms; &c. but the private, which indeede make for the ordering of our life, are the exercises of repentance: and those, which respect our neighbour, are the exercises of charity, as Almes, &c.

And of all those markes, there is a common vse, & outward shew of them, for the most part in all Churches: but the

the right of possession, and the lawfull vie of them is proper, and particular to the true Church onely.

Whence, judgement ought to be given concerning the purity, or impurity, the cleanness, or obscurity of the visible Church. For that church, which hath that Essentiall marke, and all those, which are accidentall, is the purest; that, which hath that onely, and not all these, is the true Church, but imperfect: that, which hath some of these, and not that, is the Church, ambiguously so called, or that, which is Hypocriticall; that, which hath neyther these, nor that, is not a Church at all.

But, because the particular Church, which hath these markes, eyther hath them perfectly, or according to parts, and againe both wayes, according to the quantity, and quality diversly, eyther more or lesse, eyther more purely, or more vnpurely: Hence it commeth to passe, that particular Churches both diversly erre, and oftentimes fayle: they
erre

x 1. Cor.

13.9.

Rom. 7.23

Mat. 6.12.

y Apoc. 13

4.8.

etre more or lesse, according as they either cleave to the truth, or sweue from the same * ; they sayle partly, because they are not alwayes conspicuous in order, regiment, and continuall succession; and partly, because sometimes they viterly perish by Apostasie, and corruption 7.

The *End* of the Church in generall, is the glory of God, himselfe, or the prayse of the glory of his graces: but in Particular, (the end) of the Invisible Church, is the salvation of the Predestinate; and of the visible, the consummation, & fulfilling of the body of Christ, out of them that were generally called.

OF

OF THE CHVRCH.

The Part Consuting.

In Defence of the Invisiblenesse of the Catholicke Church, against Bellarmine: cap. 12. Lib. 3.

THE DISTINCTIONS.

I.

The Church is two wayes vsually considered: eyther according to the outward matter, and forme thereof, or according to that which concerneth the whole (or vniversall) and inwarde forme thereof. In the former sence, it is called visible, but in the latter invisible, even the Scripture it selfe granting (or condescending herevnto) which for this end calleth the Catholicke church, the church of the first borne, who are written in heaven; the body
of

of Christ, not natural, but mystical;
the Spouse, all whose glory is inward.

II.

THe reasoning is of no validity
which is drawne from the parti-
cular church to the catholicke, or V-
niversall; because those things pertaine
not to every singular part, which yet
are most truely spoken of the whole in
generall, and indivisibly. Now these
are particular churches, whereof there
is mention made, Numb. 20. 3. King. 8.
Act. 20. Act. 15. ver. 3. & 4. Act. 18.
1 Cor. 15. Gal. 1. Phil. 3.

III.

THe conclusion is inconsequent from
the catholicke church to a Parti-
cular: for neyther doe all the condi-
tions, or properties of the whole church,
fitte to every part therof, cyther alwaies,
or altogether: and those two proposi-
tions, Mat. 16. & 1. Tim. 3. are to bee un-
derstood

derstood of the catholicke, and invisible church, as all the circumstances thereof doe evidently proue. For the foundation of the church cannot bee sayde to be visible, or sensible; whether you vnderstand Peter, according to the confession of the Adversary, (for it cannot bee seene) or Christ (for hee is the mysticall head of a mysticall body) or the confession of faith, (for faith is onely to be perceyved by the vnderstanding.) Neyther treateth hee of the Church, over which Timothie was chiefe in respect of the visiblenesse thereof, but so farre forth, as it was a parte of the catholicke invisible Church, and did only comprehend those which were in very deed of the household.

III.

THe name of Church is termed properly, or Figuratiuely, by the exposition, or opposition of the two entire parts of the Church, which are the Pastors, and the Flocke. For properly, and absolutely

absolutely it signifieth the vniuersall body, but oppositely this, or that parte of the Church; but in the place cited, Mat 18. it is taken oppositely for the Rulers of the Church themselves, who commonly are called the Church representatiue,

V.

THe Argument, which is not grounded vpon the authority of Scripture, but vpon the bad exposition of Augustine, concludeth nothing. Now the proper translation, and natural sense of these wordes, *In them bee layde a tabernacle for the Sunne*, is, that God placed a Tent in the Heavens, or a certaine glorious seate for the Sunne.

VI.

ESay. 2. Dan. 2. Mich. 4. Mat. 5. An.
There is no good proceeding from the Figuratiue formes of speaking, by which the dignity, & majesty of Christ
king

kingdome, or of the Catholicke church is set forth; to the visiblenesse of the same. For, eyther all that Majesty of the church, as it is catholicke, is in ward; or if it bee outward, it belongeth not to the church, as it is catholicke, but in regard of the diverse, and particular circumstances of place, time, and persons. Of *Place*, because that may be true ^a after a sort (or in part) concerning particular churches, which absolutely, and simply cannot bee spoken of the Catholicke. Of *the Time*, because the manner, and fashion, (or outward appearance) of the same, is divers. For the church is at one time more conspicuous then at another: but it was most conspicuous at the time of the first preaching of the Gospell. Lastly, of *the Persons*, because of the outward concourse of men, eyther good, or bad, which Augustine against the Donarists, proveth to have beene in his time most populous.

a *Secundū
quid.*

VII.

Two times onely doe not make the vniversality of the church, but all times from the beginning of the world to the end of the same. Neyther could the church of the ancient people either be knowne by circumcision, or were the gifts of the holy Spirit visible in the new Testament. Nor the one, for al they which were of the circumcision, did not pertaine to the catholicke church. Nor the other, because the grace of the holy Spirit, is not to be perceyved by the outward sence.

VIII.

The church is called so equivocally, either simply, & absolutely, or (after a sort) as touching some particular limitation of the same: the church absolutely so called, comprehendeth the Angels, but after a sort so called, either comprehendeth the whole vniversa-

lity

lity of men in heaven, and in earth, and
so the Soules of the dead, or onely that
vniversallitie of men, which is on the
earth. The Society of these, as they
are elect, is mylticall, and spirituall, and
therefore not well compared to poli-
ticke or civill societies: neyther doth
the outward societie of the sacraments,
whereof Augustine speaketh, cause any
man to bee a member of the catholicke
Church, but of a particular Church
onely.

IX.

THere is no consequence, eyther fro
an æquivocation, or from the vn-
like manner of the church: the æqui-
vocation is in the word (Church,) which
signifieth, eyther the catholicke church
Invisible, or Visible: Now the manner
of the Iewish, and Popish Church, is vn-
like, because God commanded the form
of the one, but of the Popish church not
at all; and they that were partakers with
that Church, did partake in holy things

Hh 3

and

and such as pertayned to the condition of that church, and not in all things promiscuously, (or confusedly.)

X

THere is one necessity absolute, another conditionall: the necessity absolute is, that, if wee will bee saved, we adjoyne our selues to the catholicke church, out of which there is no salvation: but the necessity conditionall is, that wee adjoyne our selues to this, or that particular church: for there is a twofold condition, the one if we know which is the true church, the other, if by meanes of the times, wee can adjoyne our selues to the same.

XL

From a false definition layed downe, a false prooue is drawne: and therefore both the Antecedent, and Consequent of the Argument, is denyed.

The

XII.

THe Testimonies of the Fathers, which are cited, doe eyther treat of the inward forme of the Church, as that of Origen, and Cyprian; or of the Eternity of the Church, and not of the Visibilty therof, as that of Chrysostome: or lastly, of the Particular Churches of some certaine time, as that of Augustine.

*In Defence of the matter of the Church,
and first, that they which are not baptized,
and the Catechized, or novices, belong
to the Catholicke church: A-
gainst Bellarmine, Lib. 3.*

Cap. 5.

I.

COr. 5. It is one thing to treat of the not baptized, by reason of their vnbeliefe; and another of the not baptized, because of their vncapable.

H h 4

nes

nes, eyther of age, or profession of faith; and to be without, and not to be baptized, are things different: for as they are sometimes without, which are baptized, so on the contrary, they are sometimes within, which are not baptized.

II.

ACT. 2. there is a two-fold adding (to the church;) the one, according to the judgement of the truth, and the inward nature of Christianity; the other, according to the judgement of charity, which is beleevd to be, because of the outward communion of the Signet: that, is proper to the Church invisible; but this, to the church visible; and of this, but not of that, doth the place treat,

III.

THe Body of the Church, and Baptisme are so called ambiguously; for the body is eyther outward, or mysticall and

and spirituall. Baptisme likewise is eyther outward, or inward, eyther of water, or of bloud: all which are baptized with water, are of the outward body of the Church: but all those which are baptized with the bloud of Christ, are of the mysticall, and spirituall body of the Church.

IIII,

THe Catechized (or Novices) with the Fathers are two wayes distinguished: the *one* according to the opinion of the common people: for they were not numbred among the Christians, who might not seeme to beleue, albeit they beleued. The *other*, according to the forme of the Church, To which, because they pertain not properly, they are thought not to bee of the Church, though they bee the members of the Church invisible.

V.

THe respect of right is one, and of the fact is another: he hath right to the

Sa-

Sacraments which hath faith. Now by Fact, none are admitted to the outward communion of the sacraments, but those which professe faith.

*Secondly, that those, which are excommunicated belong to the Church Invisible, against Bellarmine,
Lib. 3. Cap. 6.*

OF Persons Excommunicate, there are two sorts: for some are justly excommunicated, and some vnjustly: those which are justly excommunicated are cast forth out of the particular churches, but not simply out of the catholicke Church. For Excommunication is a censure, not of the catholicke church, but of the particular: they which are vnjustly, are neyther cast out of the visible church by right, nor out of the invisible by right, or fact. Now the Testimonies of the Scriptures, or of the Fathers, which are alleadged, doe eyther treat of those, which are justly excommunicated, or of the Excom-
muni-

munication of particular Churches, whereof there is no question.

Thirdly, that the predestinate alone pertain to the Invisible Church, against Bellarmine: Lib.

3. Cap. 7.

L

TO be in the Particular church, and to be of the catholicke church, are things different: the one, is for a man to adjoyne himselfe to that outward society of the faithfull; but the other, to bee as a member ingrafted, and conjoyned vnto Christ. Wherefore alio, these are two things different, namely to be cast out of the particular church, and to be cast out of the catholicke church. That, is done by Excommunication, but this, by no means can ever be done. Now the places which are cited, Mat. 3. Mat. 18. Mat. 23. 1. Cor. 5. 2. Tim. 2. are true concerning the particular outward churches, and not concerning the

the Catholicke. Adde further, that the Argumentes drawne from Parables, are of small waight, beyond the meaning of the Holy Ghost.

II.

A Man is sayde to be of the church two wayes: eyther according to Gods Election, or Predestination, or according to the outward Temporall calling: the one way, every faithfull man is a member of the catholicke church, even from everlasting: the other way, no man is indeed, to be a member of the visible church, vntill he bee called in time. Paul then, was of the catholicke church, even when he was not of the visible church, before his calling: but Iudas was not of the catholicke church, though hee was of the visible church, as touching his outward calling.

Predestination is two wayes to be considered, eyther abstractly, or abso-

absolutely, as it comprehendeth that decree of God from eternity; or compositionally, and Relatively, as it comprehendeth all the meanes, which are necessary, for the execution of that decree; as Vocation, Iustification, &c. After the first manner, every Person Predestinate, is called a member of the catholicke church; after the latter manner, no man is called a member of the visible church, but as hee is called, Iustified, &c.

IIII.

THe Respect of brethren, and of the church is not the same. For they are called brethren, which are eyther joyned together in an outwarde society, and profession of faith, or who have the same Right of adoption with vs. Those are knowne, these are not. In like manner, the Church is considered, eyther, as Catholicke, or Particular: the Predestinate are called the members of the Catholicke church, and not of the Par-

Particular generally.

*Of the FORME of the Church, &
first of the Markes thereof, against
Bellarmine: Lib. 4. Cap. 4.
to the End of the booke.*

I.

THe manner of reasoning from
Names is inconsequent. For, ac-
cording as the things are certaine, so
Names, which are of Imposition, are
accidentall, voluntary, and therefore
uncertaine. Neyther can that bee a
marke of the Church, whereby the
true may bee discerned from the false,
which eyther cannot be seene, because
of the vniuersality it selfe, which is only
to be perceyved by the vnderstanding,
or is commonly vsed according to that,
which is spokē of others, who liue with-
out the Churches.

II.

A Ntiquity, as beeing a thing ac-
cidentall, separable, common,
by

by sense not perceivable, cannot bee a Marke of the Church: It is a thing accidentall, because it maketh not the Essence of the Church, but happeneth therevnto, because of the processe of time: It is a thing separable, because without this, the Church was sometimes knowne, both the old church in the time of Adam, and the churches of the New Testament in the time of Christ, and of the Apostles: It is a thing common, because a lye or heare-say have also their antiquity: It is a thing by sense not perceivable, because antiquity is selfe can be discerned by the vnderstanding, and reason onely.

III.

The same consideration altogether is of Durance, as is of Antiquity, for both is referred to the time, and the one comprehendeth the other in it selfe. Now those things which are spoken of the church are true, as touching the common body of the church; but

bus false, as touching the church particularly, or of the Romish church.

III.

The multitude pertaines not to the Church alwayes, nor to it alone, nor altogether: *Not alwayes*, because in a little Flocke, Christ hath his Church. *Not to it alone*, because it is a common State, even to the Synagogues of Sathan, which in multitude far exceeds the true Church. *Not altogether*, because, though many be called, yet few are chosen.

V.

There is one Succession of doctrine, another of person: that is principally, this is secundarie. The former is Coincident with the true and essentiall markes of the Church. The latter cannot be knowne; partly, because it is particular; for, by the Confession of the aduersaries, it belongeth to the Church

of Rome onely; partly, because it is accidentall, according to the condition of the Persons, Things, and Places.

VI.

THe Agreement in Doctrine with the ancient Church is spoken ambiguously; for there is one with the Church Apostolicall, and another with the Church of some former ages, or with the Church of Rome: the former wee acknowledge, the latter wee deny; because the purer Church knew not of it, it disagreeeth with the Scriptures, and is common with Heretikes.

VII.

THere is one Vnion mysticall, and spirituall by the bond of faith; another outward by the bond of profession: that is coincident with the true Marke of the Church, this cannot be a Marke: partly, because it pertains not to the Church alone; for there is

also a certaine vnion, and fellowshippes of the wicked: partly, because it pertaines not alwayes, for oftentimes dissensions arise in particular Churches.

VIII.

THe Holinesse of doctrine, is eyther of the Apostolike doctrine properly, or of the Traditions, and Constitutions of Popes ambiguously. The first way it is coincident with the true and essentiall marke of the Church; the latter way, it can by no meanes be knowne, because it is vncertaine and mutable.

IX.

THe Efficacy of doctrine is twofold; the one saving, and proper to the Elect: the other belongeth generally to al them that are called, and is in many degrees different. Yet neyther of the is a marke of the Church: not the one, because it is inward, not the other, because

cause it is divers,

X.

The holinesse of the life of the Authors, or first Fathers, is referred eyther to the Patriarkes, Prophets & Apostles, or to other Doctors, the Institutors of Religious Orders: as concerning the first Order, such true Holinesse is onely of the Eldest, and therefore cannot be a Marke of this, or that particular Church; as concerning the other, in those Doctors and Institutors of Religious orders, superstition indeed is acknowledged, but Holinesse is not knowne.

XI.

The glory of Myracles, sith it hath reference to the Doctrine, and not to the Church, is properly to bee rearm'd the markes of that, and not of this. Now, it is a marke *Accidentall*: for it is not alwayes convenient. *Particular,*

for it is not convenient for every church. Lastly, not *Proper*, because it is alike common to truth, and falshood.

XII.

THe Word Propheſie is ambiguous. For, eyther it generally ſignifyeth the gift of Interpretation, and vnderſtanding of the Scriptures, or ſpecially, the gift of foretelling. In the firſt ſignification, (whereof alſo the place of Iſaiah is to bee vnderſtood) Propheſying is coincident with the true and eſſentiall note of the Church. For it hath the nature of a miracle, and cannot bee a Marke, becauſe it is an extraordinary gift in the Church.

XIII.

THe confeſſion of the Adverſaries, is alſo an obſcure Marke, and vncertaine, neyther alwayes true. Again, that which is from the light of nature, onely hath rather the ſhadow, and
the

the Image of the truth, then the truth
is selfe.

XIIII. & XV.

A Conjecture, which is taken from
Aeyther prosperity, or adversity, is
uncertaine: neyther doe particular ex-
amples make a generall rule, because
a temporall felicity doth not alwaies
accompany the church, but the crosse
of Christ; so an ynhappy end, doth not
alwayes follow the enemies of the
Church.

*That the Visible Church may faile,
against Bellarmine. Lib. 3.*

Cap. 13.

I.

It is one thing to treat of the Church,
as touching the Essence, but another
thing of the Church, as touching the
outward and visible manner, and forme
thereof onely. The Church, according

I i 3 to

*a a ratione
architecto-
nica, sed
forensi.*

to the Silence thereof, cannot sayle at all; but, as touching the outward, and visible manner of the same, it may saile, not, that it is in it selfe invisible, but that it cannot be seene, and perceyved of men. Now, the places, Mat. 18. 1. Tim. 3. treat of the church in the first sense, and not in the second. Further, the church is called the Pillar of the truth, not by a manner of speech, borrowed from the Art of Master-builders, but from the Lawyers and Pleaders; namely, because the church hath the Truth, as it were hanged vnto it.

II.

THe Places, Mat. *ultimo*. Eph. 4. Psal. 47. Esa. 61. which contain an open promise, without the name of the church, doe eyther treat of all the faithfull, and elect onely, or of the perpetuall vse of the Ministry, necessary in the Church, or of the perpetuall glory, and felicity of the catholicke church;

church: or lastly, of the propagation
increase, and blessing of the Angeli-
call church, for the covenants sake.

III.

THe Parables, which are cited, doe
shew, that the church indeed, as
touching it selfe, is visible, which wee
doe not deny: but they proue not the
necessity of that glorious conspicuity,
whereof we are in controversie.

IIII.

THe Eternity of Christs kingdome,
whereof mention is, Psal. 88. Dan. 2
Luc. 1. pertayneth not to the outward
glory, and forme of the church; ney-
ther is the maner of Christs Kingdom
the same, as are the kingdomes of the
world.

V.

THe Testimonies of the Fathers,
haue eyther different and vnlike

examples, as that of Augustine, and Lyrinensis: or proue not the cause because they doe but after a sort testifie, that the church cannot at all perish, as that of Bernard.

VI.

TO treat of the visible Church, so generally called, and of this or that particular church; are two things most different. Again, the church is called Invisible two wayes, eyther in it selfe, or in the eyes of the world, and of the enemies of the Church it selfe.

The End of the Second Book.

THE



THE THIRD
BOOKE CONCER-
ning the Second Part of DI-
VINITY, *and first of*
MAN, and his diverse E-
state in this Life, and after
this Life.

CHAP. I.



Aving ended the first
and Principall part of
Divinity, which is
concerning the *Cau-*
ses of our Salvation,
& so concerning the
Workes of God; Now
by order wee are to come to the second
which

which is concerning the subject of the same, that is of Man, and of his diverse estate.

The whole Knowledge of Man, as far forth as the same pertaineth to a Divine, and to the Principall end of Divinity, which is Salvation, is generally limited, as it were, within the boundes of places, and times: for wee must necessarily know, and discern a double estate of man: the one, in this life, while hee is in the way; the other, after this life, when hee shall attayne to the last Gaole, eyther of felicity, or eternall death.

In this life, wee are wont, & ought to consider a double estate of man, according to the distinction of the works, which indeede passe from God to the creatures, by an outward, and temporall action: the one of nature, the other of grace: that, belonging to man, as he is naturall, as touching himselfe; this, as hee is to bee advanced by the grace of God, aboue his nature, and naturall condition.

The

The Former State of man in this life, which is according to nature, ought to be discerned, and distinguished, according to the divers condition, and consideration of Nature.

Now the *Nature* of man is two wayes considered; one way, according to his *Beginning*, and first *Origmall condition*, and creation: the other way, according to the *Change*, and *Corruption*, which followed after, as man fell from his Naturall goodnesse, by his owne mutability, and fault, into the evill of Nature, and guilt (or sinne:) wherevpon there ariseth a double Estate of Man in Nature: the one of *Integrity*, the other of *Corruption*.

OF

OF THE STATE OF
Integrity, or first Creation
of MAN, according to the
Image of GOD.

The Part Confirming.

CHAP. II.

THe *State of Integrity*, or the first creation of man before his Fall, is a singular worke of God in Nature, whereby hee made man a Reasonable creature, being of a compound (or double) nature, according to his Image, for his owne glory, and the good of Man himselfe,

The *Efficient Cause*, is *Iehovah Elahim*, The Lord God, or God in the Plurality of Persons, and Vnity of Essence:

lence; for there is but one finishing, (or perfecting) of the worke of one Essence; though according to the distinction of the persons, the order of working is distinct: For the Father created by the Sonne, through meanes of the power of the Spirit himselfe.

Now God effected it both by a common consultation, will, and consent going before ^a, and by a manner of effecting or creating, partly immediate, if you respect the soule, which God of nothing created, by infusing, and infused by creating ^b; partly mediate, if you respect the body, which was brought forth from a matter pre-existent.

a Gen. 1,
27.

b Gen. 1, 7

The Matter or Subject of this first estate is humane nature endued with all perfections, which in themselves might besitte, for a thing created, according to the condition thereof.

Now, whereas wee call it a matter, wee vnderstand not onely that, which is incorporeall, or the corporeall onely, but that which is composed,
and

and as it were tempered of both: for there are two essentiall partes of this Subject, or humane nature, whereof wee treat, the Body, and the Soule: the truth whereof ought to be discerned, and distinguished by their first *Beginning*, *Substance*, and *Qualities*.

By their first beginning: because the bodies of our first Parents were created of a matter preexistent, or having a fore-being; eyther neere, as the body of *Eue*, of *Adams* ribbe, and the body of *Adam* of the dust: or remote, of the 4. Elements, & which Synecdochically, are vnderstoode by the name of earth, as being an Element for substance and quantity predominant: but the soules were created of nothing, by the vertue of Gods infinite power, as after the same manner, God createth new soules in every body; for they are not brought forth from the body by derivation, but are brought into the body by creation: nor are they forced out by the power of the matter, as other living creatures, as well perfect,

c Gen. 2. 7
22.
1. Cor. 15.
45.

d Per traducem.
e Psal. 33.
14.
Zach. 12. 1
Heb. 12. 9.

is imperfect: for they are simple spirits, which are neither divided, nor changed, nor corrupted.

By Substance, because the bodies are compound substances, furnished with diverse Organes (or Instruments) by which the soules exercise their powers and faculties: but the soules are substances, both simple and immateriall; for being compared to other materiall things, they consist of no matter; and that they haue not any materiall matter, their beginning and originall hath taught: as also immortall, not absolutely by themselves by the Law of nature, or composition: for God alone, being life it selfe, is by himselfe immortall: but by the grace of God the creator, and his diuine will, which created the same to be such, that though it had a beginning, yet it should not haue an end f.

By Qualities; because even their bodies had also an incorruptibility, not in their owne nature absolutely; for everything composed of contraries, is corrupt-

f1. Tim 6.
16.
Luc. 16. 32
& 23. 43.

g Gen. 3.
19.
Rom. 5. 12
Iac. 1. 15.

ruptible, but by Gods grace, whereby man was able, as touching his body, not to die, vnlesse through his & owne fault, hee had voluntarily brought on himselfe the first and second death, & also a *Beauty*: so that there was not any Infirmitie, or deformity, but a convenient proportion, and a most godly well ordered constitution: but the *Soules*, which are humane, (and as they are so) had two principall faculties, the vnderstanding, and the will, according as the obiekt of them is twofold; to witte, *Being*, and *Goodness*: to which faculties, as beeing Subalternall; all the other are referred. For the vnderstanding apprehendeth Being, and Truth: the vniversall, indeede by it selfe; but the particular by sense. The *Will* inclineth forward to good, which, because it is in the things themselves, it doth not properly draw, and take vnto it the very things, but is drawne of them.

The *Forme* of this first Estate of man is limited in the condition, and

consideration of the Image of God, according to which man was created.

Now we call the *Image* of God, that likenesse, whereby man resembleth the nature of his Creator after a convenient manner of his nature, partly in the soule properly, partly in the body, because of the Soule; Last of all, partly in the whole, and entire person, by reason of the vnion of both.

In the *Soule*: whether you respect the *Nature* thereof, and the faculty of substance, or the *Faculties*; or lastly, the *qualities* of the *habites*, whereby they are perfected.

The *Substance* of the *Soule*, resembleth the Nature of God, according to her condition, and the measure of the condition for three causes; first, because as that, so this also is one, though it consist of many faculties, as her essentiall partes. For of one singular thing, there is but one substantiall forme. Secondly, because as that is, so also is this simple, spirituall, & immateriall. *Simple*, in respect of the materiall; *Spirituall*, in

I Act. 17.
26.

k Gen. 2. 9

l Gen. 2. 7.

m Ezech. 37

4. 5.

Mat. 10.

28.

n Cor. 15.

19.

o Col 3.

10.

p Eccl. 17. 6.

q 1. Cor. 7

37.

respect of the bodies ^k; *Immateriall*, in respect of Originali.^l Thirdly, as that is, so is this also incorporeal, & immortal. For it hath neyther the dimensions, (or limitations) of a body, nor shall have end of life ^m.

The *Faculties* of the *Soule*, which resemble the nature of God, are chiefly two; *Understanding*, and *Will*; the one expressing the Image of God in the faculty of vnderstanding all thingsⁿ; the other, in the liberty of willing and choosing every object^o.

Both as well the facultie of vnderstanding, as the liberty of will, is twofold: the *Facultie of vnderstanding*, the one is *Passible*, (or suffering,) as mans mind is of it owne nature capable of all things: the other *Active*, (or doing,) which effecteth that those things, which in power may bee vnderstood, by As bee vnderstood; *Liberty* (or freedom) the one is from *compulsion*; because man is not compelled to that, which is stränge from a *Free-will*; the other, from *Impediment*, because he is not violently

letted

letted (or hindered) from that, which he seeketh after with a free will P. Wherefore the first man could will the good, and refuse the evill, and againe refuse the good, and chuse the evill.

The *Habites*, which performe those faculties, are two. For wisdom perfecteth the vnderstanding; but righteousness, the will.

Wisdom is an excellent and perfect knowledge, both of the supernaturall good, whereby he knoweth God, and his felicity in God; and of the Naturall, whereby he knoweth the things created, and their natures 9.

Righteousnesse is that vprightnesse of the mind, whereby perfectly, that is, inwardly, and outwardly, it obeyed Gods will, according to the whole law; which righteousness was not onely of person, but of nature, because the first man was created in it, and vnto it, as the originall and roote of mankind, wherevpon also, it is called *Originall*.

And this is the manner of Gods

K k 2

Image

pⁱ. Co. 7.

37.

Rom. 8. 7.

Rom. 8. 13

9 Col 3

10.

Rom. 12. 3

r Eph. 4.

24.

1. Thiel. 5.

23.

Eccl. 9. 19

Image in the Soule. Now in *Body* man resembleth the Image of God, not according to the partes, or according to it selfe, in respect cyther of Substance, or Figure, but partly in respect of the soule, whose Instrument it is; partly of the Person, a part whereof it maketh. For it doth most readily execute things both well vnderstood, and holily determined in the soule, and in person, as it were in a most cleare glasse; it also representeth the whole world, being the verity, and dignity of the very Creator, & Originall, (or first) pattern thereof.

Lastly, in the whole and entire person, the Image of God shineth forth, because of the vnion of the soule and body, both in respect of the constitution of that whole man, which euen the faithfull themselves haue so admired, that by it they acknowledged Gods Image, as also in respect of his rule over all in former thinges, whereof the first man receyved from God, not onely the right and power, but also the vse and execution.

(Gen.
29.
Psal. 8.6.

The

The End of that first state of Man, principall, and chiefe, is the glory of the Creator^t, but subordinate, the blessednesse and felicity of the Creature^a.

*t Archi-
telonicus.*
Proth. 16.

4.
Pfal. 113.

5.
1 Cor. 10.

31.
u Pfal. 144

15.
Ioh. 17.3

OF THE FIRST E- state of Man.

The Part Consuting.

DISTINCTIONS.

*In Defence of the Verity of Gods I-
mage, according to which, man
was created: against Bellar.*

Cap. 3.

I.

THe Grace, that maketh gratefull,
takerh not away the naturall con-
dition of man, and his originall righ-
teousnesse, but proveth it. For Man had
from that Grace, both the verity of
K k 3 Nature,

Nature, and the quality thereof.

II.

THe Habite of Grace, which maketh gratefull, differeth from originall righteousness in the manner onely, & not in very deede, or nature; because that very righteousness, wherewith the first man was indued of God, was that habite of Grace, for which man became gratefull, and acceptable to God.

Against Bellarmine. Cap. 4.

THe Grace of God istwo-fold; the one, whereby wee could, if wee would, not sinne: the other, whereby not onely wee could, but also would not sinne. The first was given to Adam, but not the second: and so wanted the one, and receyved the other in his creation: and the necessity of this special Grace, and assistance in Adam, doth Augustine plainly shew in his Treatise

of Corruption, and Grace. Neyther do the Testimonies which are alleadged, proue the contrary.

Against Bellarmine: Cap. 5. 6.

I.

A Thing is tearmed Naturall ambli-
guously, eyther *Causally*, which
is from nature, or *Subiectively*, which is
in Nature, or lastly by propagation,
which is communicated with nature:
so also a thing is called Supernaturall,
which eyther our nature, as touching
it selfe, cannot comprehend, or is not
capable of, & so is beyond (or aboue,)
the condition of nature: or in which
nature no way worketh, but grace a-
lone: or lastly, which is not propaga-
ted by naturall meane, but by divine
manner is communicated aboue the or-
der of Nature. *Original Righteousnes* is
sayd to be natural; partly, because God
hath communicated the same in Na-
ture, and with nature; partly, because

by a naturall spreading, it was to be communicated to the posterity of Adam, if hee had stode, or continued but supernaturall, it can no way be called.

II.

THe condition of man, in respect of one part, whereof the place of Gen. 3. treateth, taketh not away his condition, in respect of the other, or the whole; for whole man, both in body and in soule, was made wholly, according to the Image of God: neyther doth the place of Ecclesiasticus inferre the contrary, who treateth, eyther of the outward ornaments of men onely, or of their vertue, not supernaturall, but naturall, as the very wordes do manifestly declare: neyther doth the Parable out of Luke, 10. which setteth out, not the state of man after his fall, but the duty of charity towards them that are fallen, and are in misery.

The

III.

THe Testimonies of the Fathers, which are alleadged, deny not that, that Integrity in Adam was naturall: but testifie, that grace was added to nature, which indeed wee confesse and teach very gladly.

IIII.

THe reasons which are alleadged, are vaine (or Idle:) The *First*, because God conjoynd the matter and Forme, though things most different, to the naturall bond of peace, and loue. The *Second*, because the corruption followed not from that Integrity, wherein Man was created, but from his mutable condition, which with it was conjoynd. The *Third*, because there is a diuers respect of Adams sinne, by which hee revolted from that first Originall integrity, and of our actuall sinnes. The *Fourth* and *Fifth*, because the manner of
repa-

reparation, and recreation is not the same, as that of the first creation. For that was done in nature, but this is done about Nature. Neyther is it absurde, that the name of the Sonne of God was granted to Adam, in that state of Integrity, as beeing hee, who in that natural condition, resembled the Image of God, according to which hee was created.

OF THE SECOND E-
state of MAN, which is
OF CORRPTION.

CAP. III,

AFTER this *first* state of *Integrity*, the second which is of *Corruption* by and by succeeded, and followed:
It is,
The *Condition* of Man, whereby
in

in turning away goodnesse from himselfe, and himselfe from goodnesse, and in estranging the same into the contrary, hee by himselfe, as touching himselfe wholly perished.

And this condition ought two wayes to bee knowne, according to the quantity and quality thereof. For first, wee are to see, concerning the corruption which man procured to himselfe, through his owne fault and naughtinesse: then concerning the power of man, which after that corruption, remayned in Man. The place concerning *Sin*, containeth and expoundeth the Doctrine of Corruption: but the place concerning *Free-will*, containes and layeth open the doctrine of Mans Power.

OF

OF SINNE.

The Part Confirming.

CAP. IIII.

a Ioh. 3. 4.

SINNE, by which name the quality of humane *Corruption* is wont to be expressed, is in Generall, defined to be ^a a breaking of the law, (or Iniquitie) that is a Defect, or want of that lawfull good, which was given to our Nature by God, whereby man declining from good, and inclining to nothing, but to evill, is made guilty of Gods wrath, and damnation, and everlasting punishment: but in *Speciall*, it ought three wayes to bee distinguished, defined, and through the causes to bee expounded. For there are three degrees of Sinne: the *Beginning* of it was in Adam; the *Propagation* from Adam in

in vs, and the *Effect* of the same from vs: Wherefore, wee must by order consider together of the *Sinne of Adam, Original Sinne*, and of *Actuall Sinne*,

The *Sinne of Adam* is an act of disobedience in Adam, as in a singular, individuall person, and generall beginning of all men, whereby, by violating the Law of God, hee destroyed both himselfe, and his posterity for ever ^b.

Originall Sinne, is an hereditary vicioussesse, whereby for the disobedience of Adam, all men from him, either propagated, or to bee propagated, are made guilty of both evils, both of sinne and punishment ^c.

Actuall Sinne, is an iniquity, and *Lawlessness*, whereby wee swarving (or going awry in our actions) from the straitenesse of the Law, dayly increase the guilt of sinne, and punishment ^d.

The *Efficient Cause* of Adams sinne, or the beginning thereof, may bee noted to bee two-fold, according to the former, and the latter. *Actius*, (as wee distinct-

b Gen. 3.
Rom. 5.
2 Cor. 11. 3

c Psal. 51. 7
Eph. 2. 3.
Rom. 5. 12

d Mat. 23.
34.
Iac 1. 13.
14. 15.
Rom. 7. 8.

e 1r Tim. 2

13.

Rom. 5. 12

f Gen. 3. 6.

Rom. 5. 19.

Ecle. 10. 15

g Rom. 5

12. 19.

h Gen. 3.

distinctly speake) and Actuell. The *Actiue* beginning, is a naturall power to both opposites, the morall good, and evill^e. The *Actuall*, whereby through the act of disobedience, the will of man abused that his power, to evill^e lost his power to good, and alienated the same into the contrary^f.

The *Efficient Cause* of Original sinne, ought to bee considered and discerned by three wayes, and degrees: for there is a double outward cause, & one inward.

The outward neereſt cause, is the actuall sinne of Adam, who was as the mediate and common beginning of whole humane nature: but the *Remote* was the justice of God, which God had shadowed in nature, and expressed in speech plainly uttered, (or in the word Enunciative^h.) The inward Cause, is the very Law of Nature, originally passing: of which law, God layed downe a double ordinance. By the one hee commaunded a propagation absolutely, by the other hee threatened a punishment

ment conditionally, with the former, he furnished both man, & in man Nature; with the latter, man only. Hence it came to passe, that, by that ordināce of propagation, man is begotten; but by the ordinance of punishment, hee is begotten vicious^l. Both alike necessarily.

The *Efficient Cause* of Actuall sin, properly, & immediately is the wil, which commaundeth the Act, in which the whole Action of evill resideth, as in the Agent (or working) Instrument^k.

The Matter of Adams first sinne, which is as the Subject, is the whole, and entire person of Adam, and in him, as in the active beginning, the whole matter of mankind^l. But that, which is of the Object, is the taking of the forbidden fruite, and the vse or eating thereof^m; both whereof includeth a contempt of Gods commaundement, an impious consent of licentious will, Briefly, a most miserable backsliding from God, and a disobedience of

i Rom. 5.

12. 16.

Heb. 7 9.

10.

1. Cor. 15.

21.

k Gen. 6. 5

Iac. 1. 14.

15.

l 1. Cor. 15

22

m Gen. 3.

4. 5.

n Psal. 51.

5.

Tit 33.

1. Cor. 2

14.

Rom. 7. 23

Eph. 2. &c.

o Rom. 5. 6

7.

Rom. 6. 6.

Gal. 5. 16.

Col. 2. 11.

Rom. 8. 3.

& 6.

Eph. 4. 17.

18.

p Mat. 12.

14.

Mar. 7. 31.

of the whole man¹².

The Matter of *Originall Sinne*, which is as the *Subject*, is whole man, and every man according to himselfe wholly, and the whole of himselfe: for the whole Subject is subagent to whole sinne, both in respect of receyving: for whole man receyveth whole sinne, and of power, and manner: for the whole man doth, and worketh whole sinne; and therefore whole sinne affecteth, and infecteth whole man with a corporall and effectuall taint (or contagion)^o: but that which is as the object, is first a defect (or want) of originall righteousness, then an inclination or quality contrary to that righteousness, or vprightnesse, which is commonly called naturall corruption, or originall concupiscence: the former, those testimonies of Scripture doe proue, which speake of Sinne negatively, or privatively: but the latter, those which speake of sinne affirmatively, or positively P.

The Matter of *A Quall sin*, which is as the Subject, is man, according to his

his body and Soule, and all the faculties of both, to witte, both of body, and Soule: but that which is of the *Obiect*, are the thinges spoken, done, and lusted after against the Law, whether they be of omission, or commission, eyther by infirmity, or by malice, or whether they bee outwardly, or inwardly committed: wherevpon many kindes of finnes arise, and those which are neyther mutually matched each with other, nor linked together: but some more grievous then other, yea, and oftentimes some contrary each to other 9.

Hence also is the difference betweenne sine pardonable, and unpardonable; whereof the one is sayd to be a sinne, which is committed against the father, and the Sonne; that is every transgression of Gods law, wherevnto Repentance belongeth, and therefore that, which is pardonable, not by the properties of it own nature, but by the grace & mercy of him, against whome it is committed 12: the other is sayd to be a sinne

L 1

which

p Gal. 5. 19

20. &c.

Mat. 23.

19.

Rom. 14. 1.

Eph. 2. 3.

Rom. 15.

18.

Col 3. 17.

Gal. 6. 1.

Iac. 4. 17.

q Ioh. 9. 11

2. Pet. 2.

10. 21.

r Mat. 23.

32.

(Mat. 12

31.

1. Ioh. 5.

16.

which is committed against the holy Ghost, and therefore is called by an excellency in Scriptures, the blasphemie of the Spirite, and a sinne vnto death. Now, for the making of this Sinne, three things concur. First, the *Deniall* of the Truth against knowledge, and conscience: Secondly, an vniversal *Backe-sliding* from Christ, & not a particular sinne against the first or second Table of the Law. Thirdly, a *Rebellion* sprung from a hatred of the truth, conjoynd with a tyrannicall, sophisticall, and hypocritical oppugning (or withstanding:) and of these conditions, there is a mutuall knitting and sequele of the one with, and after the other. Further, it is called a *Sinne against the Holy Ghost*, not in respect of the diuine Essence, and person of the Spirite, but in respect of his office, that is of Grace, and illumination, whereof the holy Ghost is properly the Worker (or effecter:) but it is sayed to be vnpardonable for three causes: First, because of the just judgement

ment of God, who suffereth not his Spirit, which is the Spirit of truth, to be reprov'd of a lie. Secondly, because of impenitency, or the hardnes to repent. Thirdly, because of the truth and the dignity of redemption, purchased by Christ. For there remaineth no other sacrifice after men haue forsaken the sacrifice of Christ.

1 Heb. 6. 4.
Heb. 10. 20

The *Formall* of Adams first sinne, is two-fold, according as that sinne in a divers respect, is eyther a *Quality*, or *Relation*: as it is equality, the formall thereof is disobedience ^u; as it is a Relation. The Formall of the same is guilt, or obliging to everlasting punishment. *Disobedience* pass'd by Act, but guilt was spread on all the posterity by imputation ^x.

u Rom 5.
19.
Rom. 5. 14.
15.
1. Tim. 2.
13.

The Formall of *Originall Sinne*, is likewise vsually taken two wayes, eyther for guilt, which neverthelesse, is rather the necessary consequent of that sinne, or the proper accident thereof; or for that whole deformity of whole nature, which was not infused, nor yet

2 Rom 5
12.
1. Cor. 15.
22.

gotten by imitation, but naturall, or (as wee speake) connaturall, (or begotten together) with vs, not by the vice of common Nature, but by the vice of the first originall Instrument; from which all descended naturally *.

a Plal. 51. 7

Rom. 5. 12

1. Cor. 5.

22.

Eph. 2. 3.

*Immanen-
tes, traufse.
unter.*

The *Formall* of actuall sinne, is an inordinatene adioyned to that, which is spoken, done, and lusted after against the Law; which ought to be discerned from the actions & motiues, as the defect, from the effect. For sinne is not formally the very action, but the corruption or defect of the action, and as the Actions of men are two-fold, to witte, abiding in, and passing from; Whereof those come from the mind, and will immediately, but these by the members, or Instruments of the body mediately, so there is a two-fold inordinateneffe, the one Inward, the other outward *.

b Rom. 2. 4

1. Eph. 2. 3

Gal. 5. 25.

Rom. 15

15.

Col. 3. 17.

Rom. 6. 19

The *End* of the first Originall, and Actuall Sinne, ought to bee discerned after one, and the selfe same manner, and consideration. Now it is discerned two wayes; First by the Accident,

in

in respect of God disposing sinne to the
 iust end, and most wisely shewing forth
 his glory, both by workes of iustice a-
 gainst them, who endeavour to sinne, &
 by workes of mercy towards them,
 whome he freeeth from sinne for Christ:
 Secondly, according to it selfe, in re-
 spect of man, in whome sinne is: in
 which respect, an end of Sinne cannot
 properly bee granted: but in steade
 thereof are granted two Consequents,
 or effects, guilt & punishment. By the
 name of guilt, we vnderstand that bond
 between sinne and punishment, as a
 meane put betweene, whereby the sin-
 ner is most strongly bound to the sub-
 iection of punishment, and in the very
 subiection, to the continuance there-
 of. The punishment is both deathes,
 both of the body temporall, and of the
 soule together with the body eternall.
 Wherevnto are conjoynd afflictions,
 as the fore-goers of both, and these,
 through the goodnesse of God, are in
 those, which are truly faithfull, eyther
 tryals, or martyredomes, or fatherly

c Gen^s

17.

Rom. 6.

23.

Eph. 2.3

2. The. 1.9

chastisements, but in the wicked, they are in theyr owne nature, torments & punishments: and these two Effects do altogether holdall men bound, being considered in the state of nature, without any difference of ages yea, the very Infants, who both haue a guilt, and feele a most bitter punishment, both of losse, and sence, vnlesse God graciously avert it. Now hee averteth it for the covenant sake in the Infants of the faithfull, in whome sinne is taken away by Baptisme, both in the lessening of it selfe, and the releasing of guilt: yet not that it giveth over, eyther to be in all equally, or to worke in them, haue already of full yeares, vnequally: for that native or naturall corruption mayneth in A&T, even after Baptisme.

eRom. 7.
18.

Exod. 34. 7

Pro. 20. 9.

Iob. 9. 10

OF

OF SINNE.

The Part Confuting.

*In Defence of the Efficient Cause of
the First Sinne.*

DISTINCTIONS.

I.

IN the Fall of Adam, three beginnings concur, which must bee distinguished and discerned: one *Outward*, two *Inward*, to witte, *Generall*, and *Particular*: the Outward beginning vniverfall is God, in respect of the action: The Inward Generall is nature, which moveth man to the action naturall. The Inward Particular, is the will of man in the power whereof the principallnesse of causing consisteth, as it is such an action.

*Principalis
causae consuetudinis.*

OF THE

ADam is two wayes to bee considered, cyther as a particular person, or as the roote of all mankind: if after the former manner, the disobedience of Adam was his owne proper sinne; if after the second, it was with him and vs common,

*In Defence of the Efficient Cause
of Originall Sinne.*

I.

THe Efficient of this Sinne is cyther *Totall* (as they speake) or *Partiall*: that which is partiall, is improperly, and accidentally sayde to bee a cause, in respect of the occasion it selfe; and it is the tree of life, and the instigation of that old Serpent: that which is totall, is Man himself, through the manner of propagation.

The

II.

THe Propagation of Sinne is two wayes made; partly by the manner of *Generation*, and partly by the manner of *Fault*: Of *Generation*, because Sinne is transfused through the body of the Begetter, into the body of the begotten materially; but into his soule casually, and that partly by Gods forsaking, and partly by the contagion of the body, into which the Soule is infused: of *Fault*, because Adam, according to the condition, wherein hee was created, conveighed through his offence, as through a certaine gate, whatsoever evill was in himselfe, into all his posterity.

III.

THe Soule of Man is two wayes considered, cyther according to her Essence, or according to her Subsistence: according to her Essence, shee
is

is from the Man that begetteth, who communicateth vnto him that is begotten, that singular manner of subsisting in the body.

IIII.

THe whole of Nature should be distinguished from the whole Nature: because wee haue that from common nature absolutely by Gods ordinance: but this mediately from our Parents, as the Instrumentall beginning thereof.

In Defence of the Efficient Cause of Actuall Sinne.

I.

IN Actuall Sinne, there are two things; *Being*, and *Iniquitie*. Of *Being*, God is the Author, and Principall Efficient: of *Iniquity*, the Will of Man.

A thing

II.

A Thing is sayde to be done by Gods permission two wayes, cyther by it selfe, or by Accident: That, which is done, God permitting it, by it selfe, hath the respect of good: but that, which is done by Accident, God permitting the selfe same, in respect of God permitting it, by accident is evil: because God permitteth not evil, as it is evil, but as it is a meane of his glory.

In Defence of the Matter of the first
SINNE.

*That the first Sinne was not Pryde, but vn-
beliefe, against Bellarmine. Lib.*

3^a de Amis. Glatia.

Cap. 5. & 6.

I.

Ecceles. 10. 14. There is a fallacy
of the sense (or vnderstanding) of
the

the word. For Pride is not the beginning or cause of backe-sliding, or departing from God; but on the contrary, the very backe-sliding & departing from God; which is comprehended in vnbeliefe, is made the beginning and cause of pride.

II.

TOb. 4. Ans. The place treateth not of the order of diuerse actes in the first sinne, but of the Effect of Pride, to witte, Perdition; the beginning whereof is truly and properly attributed to Pride, yet not exclusiue.

III.

Rom. 5. Ans. Disobedience comprehendeth the whole Sinne of Adam, to witte, the violating (or breaking) of Gods commaundement, which if it should bee resolved into it owne parts, the first shall bee, not Pride, but vnbeliefe.

The

III.

The Testimonies of the Fathers,
which are alleadged, eyther do not
state of the order of the first sinne,
out of the next Adjunct thereof, or Sy-
necdochically, they vnderstand by pride
unbelieve it selfe, as the immediate
cause thereof.

V.

The inner actions are two wayes dis-
cerned, eyther in respect of the In-
tention, or in respect of the executions
whereof the one properly respecteth
the end, the other the meanes: but
whenthere is speech made of the first
sinne, it is not inquired what was the
first thing in the intention of Adam, &
Eue; but what was the first act of com-
mitting the Sinne,

*A Defence of the matter of Original Sin.
That Originall Sin is a quality, or Concu-
piscence, against Bellar. Lib. 5 cap: 15.*

I.

The Positive cause of original Sin is
held to be three-fold, the First, the
Actu-

actuall sinne of Adam: Secondly, the Law of Nature originally passing: the third, the Iustice of God.

II.

THe positive quality is transferred to the posterity after the same manner, as the Sinne it selfe is; not as a certaine accident of nature co-created (or together with it created) which should follow (or accompany) the substance by it self, but as a whole corruption of the whole, mā which hath a foundation in Adam, as in the first instrument of nature it selfe: neyther are the habits gotten, conveyed into the offspring as they are personall, but in the name of the whole Nature, one for all gotte them.

III.

IN Concupiscence, two things con-
curre: the very Act of lusting, (or
coveting) which by it selfe is not evil

and the deformity of that act: of that, God is the Author; of this, he must by no meanes bee the Author.

IIII.

THe first sinne was not onely the sinne of the Body, but also of the Soule. Wherefore it was not onely the eating of the fruit forbidden, but also vnbeliefe, and pride in the soule, and so whole Sinne is transmitted into body and soule, not onely by the law of generation, by which man formeth, (or yeeldeth forth) man; but also according to the corruption of him, that generateth, wherby man as hee is corrupt, begeth corrupt man.

V.

THe Quality was not diminished, both because then it passed, as it were, into another nature, as also, because it cannot eyther bee diminished, or abolished, but by the singular gracie of
of

of God.

VI.

THe Concupiscence of the Flesh against the Spirite, doth not onely signifie those first motions voyde of consent, but also the very roote of evill, and the whole corruption, which is not onely of the coveting, but also of the other faculties of the Soule.

VII.

ORiginall Sinne is taken away in this life by the regeneration of Baptisme, not that it might not be, but that it might not be imputed for sinne.

In Defence of the matter of Actual sinne, against the distinction of Sinne Veniall, and Mortall. Bellar. Lib.

1. Cap. 9. 10.

THe Testimonies of Scripture, doe not proue; or confirme the Veri-

ty of the distinction, according to the mind of the aduery. Not the *First*, Mat. 5. for hee treateth of the inequality, not onely of sinnes, but also of punishments, by an allusion to civill, or politicke punishments. Not the *Second*, Mat. 23. for hee treateth of the nature of Hypocrites, who being carefull in small matters, doe openly neglect the chiefeſt things, and make not a difference betweene those things, which by themselves, and alwayes are necessary; and those, whereof not the want, but the contempt doth make vs guilty (or culpable.). Not the *Third*, Luc. 6. for he treateth of them, who hunt after prayſe, by the reprehending of others, but doe neyther know, nor reprove themselves; being in others very quicke sighted, but in themselves blind. Not the *Fourth*, Luc. 12. for hee speaketh of the duty of loue towardes our neighbour, whereby wee are bound after the example of Gods goodnesſe to forgiue even the least sinnes. Not the *Fift*, 1. Cor. 3. for hee speaketh of do-

M m Strine,

Arine, and the manner of teaching, & that by a supposition applyed to the Doctors of the Corinthians. Not the *Sixt*, Iac. 1. for hee speaketh of the degrees of finnes, which are three, Vitioulnesse, a vitious motion, and vitious action. And of all these, Death is made the reward (or wages). Nor the *two Last*, Math. 12. for hee speaketh of the nature of Sinnes, even the least or lightest: for which notwithstanding, we are presented guilty before God. Eph. 5. because both the heavynesse of finnes, and the effect of the same, are expounded Synecdochically.

II.

THe Testimonies of Councils, and Fathers, are either suspected, or in controversie: as of the Tridentine Councell, and of the Popes, both Pius, and Gregorie: or doe treat of the inequality, and divers degrees of sins, as the Councell of Milevitum, and of the Fathers, Augustine, Origen, Chrysost.

Iesthonic, and Hierome.

III.

THe reasons which are alleadged, proue nothing. Not the *first*; because it is grounded vpon a double false, presupposall. Vppon the one, that sinnes in the faithfull are not mortall; For the Wages of Sinne, of whatsoever manner it be, vnlesse it bee forgiven, is Death. Vpon the other, that the finities of the faithfull are lighter then the sinnes of the vnfaithfull, and so in their Nature Veniall. For in that sinnes are Veniall in the faithfull, it is not from the nature of the sinnes, but from the Grace of God; and in that they are not so in the vnfaithfull, it is not from God, but from the nature both of the sinnes, and sinners. Not the *Second*, because Sinne is not sayde to be Veniall, or pardonable, for that it is worthy of pardon, but for that God vouchsafeth pardon to the Sinne, and the Sinner. Not the *Third*, because it is

M m 2

false.

false, both that Sinne is Veniall of it
own nature, and that any the least Sinne
should not bee against Charity. For
it is the transgression of the Law, the
ende whereof is Loue. Not the
Fourth, because the Nature (or consi-
deration) of man offended is one, and
of God is another, for according to
the party offended, the greatenesse of
the offence is esteemed. Not the *Fifth*;
for no sinne is vnperfect, because eve-
ry sinne is a perfect iniquity, though
there bee degrees of this perfection.
Not the *Sixt*, because though all sins
doe not exclude charity, yet they offend,
Now in that they exclude not, or are
veniall to the faithfull; we must impute
it not to sinne it selfe, but to Gods
mercy in Christ.

OF

OF FREE WILL.

The Part Confirming.

CAP. V.

NOw, after the Condition of man vnder *Sinne*, followeth the consideration of humane strength, which after *Sinne* remayned in man, and is commonly, and vtuallly expounded, and noted by the Name of *Free-Will*. But it is needefull, we discern the nature of this Doctrine three manner of wayes. First, commonly, and absolutely, according to the causes thereof. Secondly, in Particular, according to the state and condition of man being a Sinner. Thirdly, respectiue-ly, and comparatiue-ly, according to the diuerse estate of Man out of the State of *Sinne*, whether of his Integrity, or

redemption, or glory.

Commonly, and *Absolutely*, *Free-will* is defined to bee a naturall power, or faculty of the Soule, by it owne, and proper motion without coaction (or forcing) to chuse, or refuse the good, or the evill, which is proposed (or offered) to the will, by the mind (or understanding) to bee chosen or refused.

The *Efficient Cause* of this Free-will, is vsually two wayes distinguished. For one is *Primary*, and another *Necessit*: The *Primary* (or *Principall*) is God, the beginning, not onely of every good in nature, but also of Nature it selfe, and of the faculties, and functions thereof^a. The *Necessit* is Free-will it selfe, that is the will of mā, which by judgement of reason going before, of it owne accord, choosing imbraceth; or refusing, shunneth, that which was objected by the mind^b.

Of this will, there is vsually had a double consideration: the one, as touching the *Speciall*, the other as touch-

^a Gen. 45.
8.

Pro. 16.1.

Ier. 10.23

Phil. 2.13.

^b Esa. 1.

19.20

Mat 23.37

1. Kin. 3. 5

ing the *Operation*. As touching the speciall, it is sayed to bee a faculty of willing, or nilling: as touching the *Operation*, it is sayde to bee a function, or action of that faculty, eyther improperly occupied about the ends, or properly about the meanes, that tend to the ends.

The *Matter* hath the nature eyther of a *Subiect*, or *Obiect*.

That which hath the nature of a *Subiect*, (as in this place, we consider it,) is a substance created, intelligent, indued with reason, wherein namely the vnderstanding and will are the essentiall parts proportionally: but freedome is sayde to consist, or be in these parts, as the separable accident in the *Subiect*.

That, which is of the *Obiect*, is generally all that, which is put (or consisteth) in election (or choice.) But specially it is the moral good or evil, wherunto the will of the Creature is freely carried, or which it freely escheweth. And as touching Free-will in the cause of Naturall good, the question is more

Philosophicall then Divine.

The *Forme* of Free-will, is the very freedome of the mind, or of the Elective will, which (for learning sake) must three wayes be distinguished, & known. For there is one freedome in the Subject, another to the Object, and lastly another from the lett that crosseth the same: which three it is needefull that wee know, for the making of this *Forme*, and for the condition of mans Free-will.

First, there is required *freedom in the Subject*, that is, in the will it selfe, which from her inward beginning, worketh alwayes freely, and that by reason of it owne nature, according to which a free necessity of willing is laide vpon it. So that it is not to bee called a Will which is bereft of this Freedome. For the wil hath such a reciprocity with Freedome, as with it owne Essentiall property.

Then there is required *freedom to the Object*, eyther to both, opposite by way of disjunction, to witte, eyther mo-
rall

all good, or morall evil, whereof the one is chosen, or refused before (or rather then) the other, or to eyther of the, when onely one is offered to be taken, or refused.

Lastly, there is required *freedom* from the let that crosseth. For the wil of man is freedde from compulsion and from necessity. From Compulsion; for what it doth, it doth the same of it owne accord. From Necessity; for, albeit, in respect of the Speciall, it be necessarily limited to doe eyther good onely, or evil onely, or both; yet by it own inward power, it freely limiteth it selfe to the bringing forth of it owne act; yet it is needefull, that both manners of Freedom be distinguished. First, from the Freedom of right, and secondly from the Freedom of slavery: That nature hath denied to man: This, the corruption of nature. He hath not freedom of right, who of due is Subject to another, and according to the will of the same, liueth, is moved, and worketh: Wherefore all selfe power, or liber.

c Pro. 21. 1
Act. 2. 23.

d Ioh. 8.
34.

liberty ought to bee given and assigned to God alone: he hath not freedome from slavery, who through his owne fault, hath made himselfe a slave to sinne, and the tyranny thereof 4.

The *End* is the glory of God in his Iustice, and mercy, and the Salvation, or inexcusablenesse of man.

Particularly, in the state of Corruption, Free will is defined to be, a naturall faculty, and power, freely, and without coaction, to chuse, and performe the evill, which by the mind is offered to the will, to be chosen and performed.

The *Efficient Primarie Cause* is God, both in respect of the Will, and the freedome it selfe, as being the Author, and beginning of both, as touching the naturall state thereof. The neereſt cause are the mind, and will of man so farre forth, as both by corruption of nature are averted from good, and converted to evill; and the vnderstanding verily proposeth and iudgeth falshood for truth, and the will

will chuseth, and followeth the evill
in stead of the good ^c.

The *Matter* as it is considered in
the Subject, is the naturall, or carnal
man, but as in the object, it is the evill,
vnto which the actions of both faculties
are carried.

Now, the Evill, whether you referre
it to the inward, or to the outwarde
actions, wee two wayes consider: ab-
solutely, and in it selfe; or Relatively,
as having reference to another thing.
The Evill absolutely is that, which is
strictly forbidden of God. Relatively,
is that, which is evill in the object, cir-
cumstances, and end; that is, which
eyther is not truly good, or is incli-
ned vnto those thinges, which are not
truly good.

But because when there is mention
made of good; eyther the naturall, and
morall good, as touching man; or mo-
rall, divine good, according to grace, is
vnderstoode: Wee must here obserue
a very great difference, when there is
speech of Free-will. For the power of
a natu

c Tit 1.15

1 Cor. 2.

14.

Rom. 8.7.

Rom. 9. 6.

2 Tim. 2.

26.

f Rom. 1

19. 10.

Rom. 2. 15

Rom. 1. 14

g 1. Cor. 2

14.

Ier. 13. 23

Mat. 12.

35.

Ro. 14. 23.

a naturall man, if it be referred to the thing, which this naturall light respecteth, hath indeed her inclination to naturall good, and morall good, as touching manf; but becaule the communicating of every good, proceedeth from iudgement, and iudgement from the choice, and choyce from knowledge, the power of man is limited to the good, according to the measure of the knowledge of that good in man. Now that knowledge is not true, because it erreth in the maner of the truth, and strayerh from the true end and scope thereof.

Now the morall good, according to grace, which is supernaturall, is not apprehended, but by a supernatural knowledge, which is not in the natural man: & therefore man being vnder sinne, hath neyther inclinations, nor motions to that good: for he wanteth all power to supernaturall things, even that power, which the Philosophers haue called the receptiue, or passiue power, because every power is from a beginning, but there

There is no beginning in a naturall man,
 when there is speech of divine things)
 eyther to doe them himfelfe, nor to
 suffer them to be done by an other h;
 both being considered in man, are from
 the beginning, of all aptnes to good, &
 of the working thereof, which is in
 Christ. Whence it is cleare, that power
 to the supernaturall good is not in the
 naturall man, and that there is indeede
 some power in him, to the natural good,
 not such, as straieth in the end, & maner,
 and that therefore to speake properly, it
 is not a power to the evill, whether it
 be such Absolutely, or Relatiue-

h 2. Co. 3.

5.

Ioh. 3. 19

Phil 2. 13.

1. Co. 1. 18

i 1. Cor.

10. 31.

Rom. 14.

10.

Tit. 1. 15.

Ier. 13. 23.

Mat. 7. 18.

Rom. 3.

10.

Ioh. 3. 6.

The Forme is the Freedome in the
 subject to the Object, and from the co-
 ntrary impediment. For the will of man,
 touching it selfe, is most free, & freely
 mitteth it selfe for the bringing forth
 of the action of evill, without eyther
 any coaction, or necessity of the

The End is the glory of God in his ju-
 stice, and the inexcusableness, or iust con-
 dem-

demnation of man.

Comparatively, Free-will is two wayes considered, according to the twofold condition of man, out of his State of Corruption, to witte; of his integrity before his fall, and of his restoring, or regeneration after his fall.

In the *State of Integrity*, Man had a Free will, or freedome of an Election will to both Objects, without any coercion or necessity. For he had a power, that he might sinne, and not sinne. But when he came to the act of disobedience, by the act, he lost the power to good; because this was the nature of man, that hee abusing that his power to good, should turne away the good from himselfe, and himselfe from the good into the contrary^k.

In the *State of Restoring*, or Regeneration after the fall, free-will ought to be considered, in divers wayes to be considered, as expounded. For, whereas man in this state, is the common Subject of grace and finnes; Hence it cometh to passe, that he hath free-will, both to good

k 1. Cor. 3

12.

1. Ioh. 3.

12.

2. Pet. 1. 4.

1. Cor. 1 5.

18.

according to Grace, & to evil, according to Nature, which two contraries
 such they cannot be in one and the same
 subject, in the highest degree, thence it
 followeth, that man Regenerate is to
 be considered according as his regeneration
 is more or lesse, & excellent.

As for him that is Regenerate, according
 to the highest degree, there can
 be in such a one, no contrary matter,
 as it shall bee with man in the life to
 come; where free-will (if we may so
 speake) shall be vnto good onely, and
 that vchangeably; so that a man can
 will nothing but good, and that also as
 a good maner; but he, which is regenerate
 in the inferiour degree, the
 contraries may be together in him, &
 in very deede, are together in him, the
 powers therefore of Free-will in man
 regenerate, while hee is in this life,
 ought diversly to be discerned both in
 the Subject, Object, and manner. The
 Subject is two wayes considered, partly
 according to the old man, in whom
 he is borne: partly according to the

New

1. Cor. 13

12.

Rom. 7. 18

m² Cor. 3

17.

1. Ioh. 3. 9.

Rom. 8. 2

Eph. 2. 5.

New, in whome hee is regenerate. Of this Subject, there is also a double object, the naturall evill, in respect of the olde man, the supernaturall good, in respect of the New ^m. But the manner of all these is free, because as the old man freely inclineth to naturall things, so doth the New man also to things which are supernaturall: in respect therefore of the matter, the Subject is common, but in respect of the Efficient Cause, and of the beginning, repugnant the one to the other; on both sides there commeth a lett to the freedom. Whence that strife of the flesh, and the Spirit commeth, whereof there is mention in the seventh chapter of the Romanes.

OF FREE-WILL.

The Part Confusing.

DISTINCTIONS.

I.

THe Will or Desire is three ways distinguished; for one is Naturall, an other sensuall, another intellectuall. The Naturall is a pure inclination of the Essential forme, whereby man naturally laboureth towards the perfection of himselfe, The Sensual is the power of the inferiour part of the Soule, led or moved by sense, and not by reason, to these, or those particular things: the Intellectual, is in the creature indued with reason, in respect of the Subject, inclining the will to diverse objects, which is called Reasonable.

N n

The

II.

THe reasonable will ought to be discerned three wayes, For one is called naturall, whereby nature is simplicie carried to desire after that thing which it apprehendeth : an other Eleatiue, whereby the will chooseth, betweene two things opposite, by a separating of them. Lastly, there is a will by the cause, whereby man striceth from his end, through an accidental error.

*voluntas
per causa*

III.

That which we cal (*Arbitrium*) (Free-will) is sometime referred to the vnderstanding, and sometime to the Will; to the Vnderstanding, cyther Contemplatiue, or Actiue, in respect of the things, which belong to deliberation: but to the Wil, in respect of the things which pertaineto Election. After the former manner it compre-

hen-

hendeth the mind alone, after the latter, as of vs it is here taken, it comprehendeth, both mind and will.

IIII.

There is one Freedom from *Bondage*, an other from *Coaction*, an other from *Unchangeablenesse*, or necessity. Freedom from *Bondage*, is sayd to be that, whereby one is not addicted (or subiect) to the slavery of sinne, or misery. From *Coaction*, is sayd to be that, whereby one cannot be compelled to do, or suffer any thing against his naturall inclination: from *Unchangeablenesse*, is sayd to be that, which can frame it selfe indifferently, or contingently to both opposites, and so can do, and not do, suffer, and not suffer: The first freedom is not in man corrupt; the Second is in every man, of whatsoever state and condition: The third was in man before the fall.

V.

N n 2

One

ONE freedome is sayd to be from necessity, an other from sinne, an other from misery. The first is of Nature. The second of Grace. The third of glory.

VI.

Freedome is eyther properly taken for the freedome which is in the Subject to the Object, and from the contrary impediment: or vnproperly, or Synecdochically, for one of these Liberties.

*That Man cannot without faith, or
the speciall helpe of God, perform
any morall good, against Bel.*

Li, 5. de Grat. & Lib. Ar.

Cap. 9.

I.

GOOD Workes are two wayes usually considered, eyther according to their outward manner, or according

to their inward: In respect of both, God is sayde to reward good workes: of the one, because they carry a shadow of civill goodnesse, which also is acceptable to God, as touching it selfe; but of the other, because they are done in faith, according to Gods Rule and Prescripr, to Gods glory. Now God rewardeth, not according to the proportion of merite, but according to the grace of promise; notwithstanding those places of Exodus the 1. because there is noted an antecedent, but not a cause of Gods blessing towards the Mid-wiues. Of Ezek. 2. 29. and Daniel, 4. because the Consequence is of no force from the outward rewarding to the quality of the Worke. For God is wont liberally to recompence an outward obedience, with an outward rewarding.

II.

A Thing is sayd to be good Equivocally, and that two wayes; either

ther that it is such indeed, or that it appeareth such; or else, that it is eyther good in it selfe, as touching the substance of the worke; or that it is sayde to be perfectly good in the Object, Subject, End, and other circumstances. The Workes of the Heathen, are called good workes, eyther according to the appearance onely, or because the substance of the worke is good, though it be evill in the Subject, object, end, & other circumstances.

III.

THe Fathers, which seemed to attribute anything to Nature, eyther treated onely of those outward, Civill, and politicke actions, as Basil, and Augustine; or of the natural good, as Chrysostome; or of Workes according to the common opinion, as Hierome,

IIII.

IN the Works of Heathens, all and every of those thinges are wanting, which

which are required of the Adversary for the making of a good worke: the circumstance of the end is wanting, because that is not don for God, which is not done for his commaundement, & according to his rule, or for Gods glory. The Action is defiled by the naughtinesse of the cause, because whole man is whole sinne wholly, not onely as touching himselfe, but also as touching his actions. Neyther hath a good worke any proportion with the strength of nature, because to will, and to do good, is of grace, and not of nature: and so good workes are not onely hard, but also impossible to Nature: Neyther do the absurdities proue the contrary, because wee are bound of duty to doe good workes; nor are they therefore called evill, because they are done simply, but because they are not well done.

That there is no Free-will in godly, and saving actions, against Bellarmine.

Lib. 6. cap. 10. 11. 12.

Nn 4

The

THe *Freedom* of Will is usually considered two wayes in man regenerate, according as there are in him two diuers and contrary beginninges: the beginning of good, which is the Spirit, or the parte Regenerate: the beginning of euill, which is the flesh, or the part vnregenerate. Hence the freedom of will, in respect of the first beginning freely willetb good: in respect of the other, it freely willetb euill: and in this sence is Free-will in man Regenerate diuersly pronounced, cyther to be, or not to be.

AND

THis is the State of man, according to Nature, and his naturall condition, both in his first originall condition, and Creation, and in his change and corruption, which after followed by sinne: Now the other state of man in this life, according to the Grace of Vocation, which is aboue Nature, is to be known and discerned.

Now

Now, it ought to be discerned two wayes, according as the Christian calling, and estate, or the condition of a Naturall Christian man is in this life comprehended in two principall heades, to wit Faith, and good Works. For these are the two partes of a Christian calling, and the two most conjunct duties of a Christian man, namely, to Believe and to Doe; for faith imbraceth the Grace of God in Christ, good works doe testifie, and performe Thankfulnessse for that Grace.

OF

OF FAITH.

The Part Confirming.

CAP. VI.

BY the Name of *Faith*, we understand an outward, publicall profession of Faith ^a, not a ledge, and assent of Grace ^b. Lastly, no swasion concerning effect conceived by a tion or promise ^c: but which properly, and simply, led and is pronounced by it selfe, concerning the onely Elect, and them all. Wherevpon it is wont commonly to be called the *saving & iustifying faith* ^d; and is a gift of God, or a holy habite ^e

a Matt. 23.

20. 21.

Hcb. 6. 4. 5.

6.

b Act. 8. 13.

Iac. 2. 29.

c Mat. 17.

20.

1. Cor. 13.

2.

d Rom. 3.

28.

e Inditus.

given

given inwardly by the Spirit of God, whereby the godly in their vnderstanding, beleeving Gods truth, receiue with a sure and firme assent of Will, the promises of the saving goods will, and grace of God in Christ, to his glory, & their salvation.

The Efficient Cause of faith is two wayes vially expounded, *Primary,* or *Instrumentally.*

The *Primary Cause* of Faith, is God, who by his good pleasure, and free will, creates in our hearts such good works as

1 Ioh. 6. 29

Eph. 2. 8

Luc. 24. 31

The *Instrumental Cause* of Faith, is the Word of God, which is d and chric, and is gathered together.

The *Instrumental Cause* is the holy Spirit, who with the same in the same action, next, and immediately, beyond the order of nature, partly, by disposing the vnderstanding to the saving knowledge, and receyving of Christ; partly, by induing the will

OF FAITH.

The Part Confirming.

CAP. VI.

BY the Name of *Faith*, wee doe vnderstand an outward and hypocriticall profession of Religion, and Faith ^a, not a temporall knowledge, and assent concerning Gods Grace ^b. Lastly, not a certaine persuasion concerning some miraculous effect conceyved by a singular revelation or promise ^c: but we meane that which properly, and simply is so called and is pronounced by it selfe, concerning the onely Elect, and them all. Wherevpon it is wont commonly to be called the *saving & iustifying faith* ^d; and is a gift of God, or a holy habite ^e given

^aMat. 13.

10. 21.

Hcb. 6. 4. 5

6.

^bAct. 8. 13

Iac. 1. 29.

^cMat. 17.

20.

1. Cor. 13.

2.

^dRom. 3.

18.

^eInditus.

given inwardly by the Spirit of God, whereby the godly in their vnderstanding, beleevving Gods truth, receive with a sure and firme assent of Will, the promises of the saving goods will, and grace of God in Christ, to his glory, & their salvation.

The Efficient Cause of faith is two wayes vsually expounded, *Primary*, or *Instrumentally*.

The Primarie Cause of Faith, is God, who had his fore-going good pleasure, and the onely free affection of his will, no preparation of our righteousness going before, or merite of our workes accompanying the same.

The *Instrumentall Cause* of Faith, is two-folde; the one inward and chiefe, the other outward and furthering.

The inward chiefe Cause is the holy Ghost, who begetteth the same in the Elect, by a speciall action, next, and immediately, beyond the order of nature, partly, by disposing the vnderstanding to the saving knowledge, and receyving of Christ; partly, by induing the will

f Ioh. 6. 29
Eph. 2. 8
Luc. 24. 32

g 1 Cor.
12.9.
2. Cor. 4. 6
Gal. 5. 22.

h. Rom. 1
7.
16. 17.
Rom. 10. 8
Yoh. 3. 8.

i Luc. 24.
25.
Eph. 4. 23.
Act. 16. 14
Ro. 10. 20.

will with new qualities, and by inclining the same, that it might particularly, and firmly assent, and cleave to that knowledge, and receyving &. The outward and furthering Cause is the preaching of the Gospell, by which the holy Ghost ordinarily formeth, & confirmeth this very worke of Faith in vs, albeit God, according to the Liberty of his power, and will, may beger, & worke faith without the vse of this ordinary meanes, when it pleaseth him, and is expedient ^h.

The Matter of Faith ought onely three wayes distinctly to be considered, according as it hath respect vnto the Subject, Object, or parts.

The Subiect proper, and neerest, is the vnderstanding, and will of man, as both these faculties are regenerate by the supernatural grace and vertue of the Spirit, and as the vnderstanding knoweth the supernaturall benefits of faith, which are offered in Christ as true, and the will applyeth the same to it self, with a sure perswasion of the heart, as good & healthfull ⁱ. The

The *Object* in respect of the vnderstanding, is Gods truth, in respect of the will, is Gods singular Grace, laid open by his promises in Christ Iesus. Now both are contained and limited in the word of God, which wholly and soly faith imbra ceth, as her leuell object, & in the same Christ crucified, together with all his benefites, as her principall, first, neerest, and proper Object^k.

The *Parts*, according to the maner of the Subject, or Object, are wont diversly to be considered. In respect of the divine vnderstanding, and will, they are both a Knowledge, & an Assent: the Knowledge is, wherby we vnderstand the whole word of God, as touching the principall heades thereof, according to the measure of grace revealed^l. The assent is, whereby wee most firmly resolve with our selues, that all thinges, which are knowne out of the law, and the Gospell, are most true, and rest our selues perswaded in them^m.

In respect of the will, the chiefe and principall part of faith, is, Trust which

k 1. Cor. 2.

2.

Heb 10. 31

2. Cor. 3. 4

Rom. 4. 8

8. 38.

1 Eſa. 53.

11.

Ioh. 10. 38

1 Ioh. 4. 16

m Rom. 7.

16.

Eph. 3. 12.

Eph. 1. 22

which is a firm perswasion of the heart whereby every one of them, that are truly faithfull, do particularly appropriate to themselves, the generall promise of Grace. Which trust manifesteth it selfe by a double effect, to wit, by constant Indurance, whereby faith opposeth it selfe to all dangers, inward and outward; and full Persuasion whereby we surely trust in God concerning our salvationⁿ.

The *Forme* of faith consisteth in Relation, whereby every Elect after a particular manner applyeth to himselfe both the word of Truth, and the particular promises of GODS Grace, by appropriating vnto himself, through a firme perswasion, those things which are taught, and promised, particularly, and ° by a Supposition; though conceived in a position, and generally P.

The Supreme and chiefe *End*, is the glory of God, the Author of our Faith, and Redeemer⁹, the neereſt end is our Salvation, which the holy Scripture calleth the end and reward of faith^r.

n Rom. 8

15. 16.

Eph. 1. 13.

Heb. 10

22.

Heb. 11. 1.

o In Hypo-

thefi.

p In Tbeſi

Ioh. 17. 15

Mat. 9. 2

Gal. 2. 20

Ioh. 1. 12

q Rom. 11.

31.

Eph. 1. 12.

r 1. Pet. 1. 9

Ioh. 3. 15

16.

Ioh. 10. 31

By

By this opening of the Definition through the causes, 2. things consequently follow: First, that Faith is both one, and divers: One, both in Special kind: for faith ^r is a Speciall kind most speciall: and in Object, because the thing beleevd is one ^r. Divers, both in number, and in degree: In *Number*, because every one hath his owne faith, distinct from another: In *Degree*, because he hath it according to the measure of Gods grace, as it is more or lesse ^a.

f Species
Speciall
ma.

r Eph. 4. 5.
2. Pet. 1. 1

Secondly, that faith is so far firme in all (the elect,) that it can neyther totally, nor finally ever at any time be lost: to wit, because of the certainty, and vnchangeablenesse of the Election, & promise of God, of the satisfaction, and merite of Christ, and of the sealing of the Spirit. Wherefore faith after some degree is oftentimes diminished; but, as touching the forme, it cannot perish ^a.

u Heb. 3. 4.
Mat. 9. 21.
Rom. 14. 1

x Ioh. 3. 16
Phil. 1. 6
Ioh 6. 56.
1. Ioh. 2. 1.

OF

OF FAITH.

The Part Confuting.

DISTINCTIONS.

*In Defence of the Object of faith, a-
gainst Bellar. cap. 8. Lib. 1. De
IUSTIFICATIONE.*

I.

THe Testimonies, which are alled-
ged out of the histories of the
Gospell, doe cyther treat of faith in
Christ expressly, Mat. 16. Luc. 7. Ioh. 1
Ioh. 6. Ioh. 11. Ioh. 14 & Ioh. 20. and
so of the speciall mercy of God, which
God layed open in Christ singularly, &
effectually: or of Gods speciall mercie,
which Christ exhibited by will, & worke
in the example of the Leaper, Mar. 1.
or they treat onely of an hypocriticall
boasting of that speciall mercy of God,
as in the example of the Pharisee, Luc.

18. Or lastly, of the outward meanes,
and extraordinary miracles, that fur-
ther faith, which make not a justifying
faith, but do eyther generally testi-
fie, or particularly confirme the same,
Mar. vii.

II.

THose which are alleadged out of
the Acts, and Epistles, are eyther
Sermons touching Christ, and so Me-
tonymically concerning Gods speciall
mercy, Act, 2. 4. 10. 13. 17. & 18. or do
treate of Abrahams faith, not in re-
spect of the temporall, or earthly, but
of the spirituall and eternall promises
(for he saw the day of the Messias by
faith, and therefore rejoyced) Rom. 4.
Or lastly, they treate of the meane of
speciall mercy, procured vnto vs, and
confirmed by the resurrection of Christ
Rom, 10. & 1. Cor. 15.

Against Bellarmine, cap. 10.

I.

THe Word of God is two wayes
vsually considered, eyther as the
Word of truth generally, or as the
Word of promise and grace specially.
The one Faith respecteth, as it is a
Knowledge, or assent; but the other,
as it is a trusting, or beleeving: for
albeit the promises are generally pro-
posed in the Scriptures, yet there is a
speciall application of them by faith,
as the examples of the sicke of the pal-
sie, Mar. 9. Of the sinnefull Woman,
Luc 7. Of the Adulteresse, Ioh. 8. of Za-
cheus, Luc. 19. and of the Thiefe Lu. 23.
doe teach.

II.

FAith is the Instrument of Iustifica-
tion, and not the Cause, which nei-
ther by time, nor place can be discer-
ned, or separated from the things which
it apprehendeth: Neyther doth the
faith

faith of a speciall mercy follow Iustification, because without it there is no Iustification.

III.

Iustifying Faith taketh not away, but proposeth the subordinate means of confidence, such as are Prayer, Sacraments, good workes, Baptisme; and vseth them for the augmenting and confirming of the same.

IIII.

The confidence (or assurance) of faith dependeth not vpon the quality of the person beleeving, or the quantity of his Faith, but vpon the truth of God promising, the will of Christ redeeming, and the faithfulness of the spirit sealing.

Of the Forme of Faith, against Bellarmine: Lib. 1. De Iustificat.

Cap. 5.

O O 2

The

THe Testimonies which are cited out of the 11. to the Hebrewes, do not overthrow the forme of Faith; but establish the same. First, the Apostles definition of Faith, and the sence, and interpretation of the two properties of faith, whereof mention is made in that Definition. For faith is sayde to be a Ground (or substance,) not that it is a naked representation made in the vnderstanding, but for that it is a certaine and vndoubted assurance of the will, as it may easily bee collected by the places compared, the one with the other, Psal. 39. 8. Heb. 3. 14. Again, Faith is called an *Evidence*, because it affordeth that certainty of demonstration, whereby not onely the mind, but also the will is convinced, that it might, particularly apply vnto it selfe Gods promises, vnderstood by the mind.

Secondly, that, which is alleadged concerning the vnderstanding of the Creation, by faith; for besides that, there is an other respect of Faith iustifying, which properly hath an eye vnto

to the benefite of Redemption, and not vnto the worke of Creation; we must also note, that some thinges are pronounced of faith in Scriptures, rather in respect of knowledge, or assent, and some things rather in regard of confidence (or assurance,) neyther doth the vnderstanding exclude assurance, but goeth before it. Thirdly, the example of Noah; for the Act of his faith doth not onely respect the deluge, and the truth of Gods judgement; but also the saving of himselfe from the deluge; which hee could not belecue, and embrace, but by the Assurance of the wil. Fourthly, that, which is alleadged, concerning the things, belonging to God; because that same faith, whereof the Apostie treateth, doth withall suppose both knowledge in respect of the Essence and Nature of God, & confidence of his gracious rewarding.

Against Bellarmine,

Cap. 6.

I.

O o 3

Rom.

ROm. 4. Answ. The nature and force of faith is not principally and chiefly placed in knowledge, which is of the vnderstanding, but in assurance, which is of the will. For hence first mention of the promise is made, which the will properly respecteth, that it might bee embraced. Secondly, Abraham is sayd to haue bene strengthened by Faith, not to haue doubted through vnbelicfe, or distrust, and to haue bene very fully perswaded, that God was both mercifull, which would, and mighty, which could do him good: all which doe testifie his confidence, and not his knowledge onely.

II

COr. 1. 13. Hope and Faith are sometimes of the same significati-
on, and import the same thing, some-
times they are distinguished, as in the
place cited. Now, they are thus distin-
guished, that Faith is a knowledge, as-
sent, and assurance, but hope an expecta-
tion

tion, which followeth Faith, and is begotten by Faith.

III.

Cor. 2. 10. The Apostle doth not treat of Iustifying faith properly, but of the Effects ther of, or of that spirituall vertue, whereby we renouncing our selues, doe bring into captivity all our thoughtes to the obedience of Christ.

IIII.

Ephes. 3. Assurance is diversly wont to be considered, eyther as the Forme, or as the Effect of faith: as the forme, as it embraceth Christ with a sure perswasion of the heart; as the Effect, as out of this perswasion it begetteth in vs tranquility of conscience, and boldnesse (or assurance) of Liberty.

V.

THere is one Obiect of faith, level, another chiefe or speciall: that which is leuell, is the whole word of God, in respect of knowledge, and assent: that, which is speciall, is the word of Grace, in respect of assurance.

VI.

TO beleue, is wont sometimes to be taken largely, sometimes strictly; being largely taken, it signifyeth generally every voluntary assent, with a certaintie, to that thing, which is not seene: being strictly taken, it signifieth a iustifying faith, which doth indeed, presuppose a knowledge, but formally, it is an affection towards the promise of Grace.

OF

OF GOOD WORKES.

The Part Confirming.

CAP. VII.

ANd this is the first and principall part of Chrastian Calling, being Inward and Invisibler, which the other, which is outward and visible doth succeed, that is, good Workes, which proue and testifie the truth, and life of faith, by the outward exercises of Pietie and charity.

Now it is needefull that the doctrine of good workes bee expounded two wayes: first, according to their owne common nature, and respect; secondly, according to the chiefe kind of a Chrastian life, and the principall exercises of a Chrastian man in this life.

Good Workes, according to their own
common

common nature, and respect, which of vs in this place, are indeede considered Theologically, and not eyther Philosophically, or Politically, are defined to be, *Actions*, which are done (the holy Ghost working the same,) of the Regenerate, by faith, according to Gods law, to the glory of God, the confirmation of faith, and our election, and the ædification of our neighbour.

The Efficient Cause of good works is vsually considered, eyther as principall, or Secondary. The Principall is God the Father in his Sonne, by the holy Ghost, from whome, in whom, and by whom, is the beginning, and finishing, as in nature, so aboue nature. Now God effecteth good workes, partly in respect of the agēt, or Instrument, which is man regenerate, whom hee prepareth, informeth, and instructeth after a saving and singular manner of the Grace of sanctification, that hee might both be willing, and able to worke well: partly in respect of the action

2 Phi. 2. 13

1. Cor. 4. 7

Ioh. 3. 27.

& 15. 5.

Eph. 2. 4

action, which bee sanctified, that it might bee good both in the generall, and in the speciall, and in all circumstances.

The second Efficient Cause is eyther Externall, or Internall, both Instrumentall, in respect of that former, (or superiour) Cause. The Externall is man regenerate, immediately producing good actions, according to the measure, and degree of his Regeneration. For, because the Spirite and the flesh are mixed one with an other in a man regenerate, it cometh to passe, that in one, and the same worke, the action springeth mixed of both, by a mutuall conflict, which by the more intentiue quality is vsually named the worke of the Spirite, or of the ^b flesh, Whence is the infection, and imperfection even of the best workes. The internall is Faith, not by the vertue, efficacy, or efficiency of it selfe; but as it apprehendeth that her object instrumentally, vnto which it is carried, to witt, Christ, in respect of whome onely the holy

b 1. Ioh. 1.
8.
Rom. 7 23
Eph. 2. 3

holy Ghost worketh in vs both to will, and to doe good, and our actions, though most vnperfect, doe nevertheless, please God, and are approved of him.

The Matter of good works, is whatsoever is prescribed by the Law of God; for both God alone hath the authority of commaunding, and the Law of God alone, hath the rule and manner of every commandement, which hath respect vnto that, which is right and good.

Of this Matter, according to the distinction of Gods Law into two Tables, there are two chiefe and principall parts: the former whereof prescribeth, and commaundeth the duty of man towards; God or godlines: the latter, the duty of man towards man, or humanity.

The good works, which belong to godlinesse, are absolutely, and necessarily good, and cannot be otherwise: the consideration whereof is most perfectly set downe in the fowre precepts of the first Table, For the works of godlines do
proper

ci. Sam.

15. 22.

Ezek. 10.

19.

Mat. 15. 9.

Esa. 29. 23.

properly belong, eyther to the inward disposition of the mind, namely, that we should hold both the truth of Gods worship which is expressed in the first precept, & the maner of that truth which is expressed in the second: or they doe belong to the outward testifying of the body, to wit, that both in words, which is in the Third, and in works, which is in the Fourth, we should giue our selues to all exercises of godlines.

The good works, which belong to humanity, are most perfectly expressed in the six precepts of the second Table: for first the foundation of them all is laid in the first precept, to wit, that mutuall relation of obedience, & duty of the inferiours towards the superiours, and the superiours towards the inferiours: then the chiefe, and speciall kinds of humanity are reckoned vp, vnto which, all the rest must proportionally be referred. The summe of these is, not to hurt our neighbour, neyther in deede, nor word, nor thought: not in Deed, eyther in respect of his person, that hee
must

must not kill, or in respect of his goods, that he must not steale, or in respect of the Person, which doth most neerely belong vnto him, that he must not commit adultery.

Not in Word, for he must beare no false witness against him. Lastly, not in mind, and thought: for very lust & concupiscence is forbidden.

1 Deut. 27.
26.
Gal 3. 10.
Rom. 7. 14

The Forme of good workes is a full perfect conformity in all the partes thereof, with the Law of God, both according to the outward shew, and the inward truth: for two thinges concur for the making of this Forme, the outward goodnesse of the workes, which the precepts of the Law doe outwardly shew and require, and the inward holinesse of the same, which the nature of the Law, which is spirituall, and of the Law-giver, who being a spirit, and a knower of the heart, according to their manner, doe declare, necessarily presuppose and require.

And in respect of this double form, the manner of good workes, as touching

ching themselves is most perfect, but as touching vs, most imperfect: partly, because, of the reliques of sinne; partly, because of the continuall fight and wrastring of the old and new man in vs, & partly also because of the state, degrees, and increasings of regeneration. Wherefore if there be said to be any perfection of workes, while we are here, That is spoken abusiuely, eyther for the merite of Christ, and the gracious acceptance of God, or by relation vnto those, who haue not as yet so proceeded in the *Study*, or *exercise* of godlinesse, and workes; Or lastly, after a humane manner according to outward discipline. There is therefore no merite of good workes, sith there is no proportion of equality betweene the reward, and the worker, sith also whatsoever workes are granted for good, are from another, are due, and are vnperfect ^d.

The *End* of good workes is threefold, according to the diversity of the Object, to witte, of *God*, *our selues*, and

our

d Rom. 7

23.

2 Cor. 3. 5

Phil. 2. 23.

Luc 17. 10

eMat. 5. 16

1. Cor. 10.

31.

Phil. 1. 11.

fMat. 7. 16

17.

Phil. 1. 11.

Iac. 2. 17.

2. Pet. 1. 10

Tit. 3. 8.

g Luc. 22.

22.

Rom. 14.

13.

h Circa be-
neficiam
petranda.
Crea male-
ficia per-
petrata.

our Neighbour. On Gods behalfe, the
supream end is his owne glory, where-
vnto both the commaundement, and al
benefites corporall, and spirituall, are
subordinate. On the *behalfe of our
selus*, the End is the confirmation of our
election, the outward testifying of our
Faith, and the due execution of our des-
ty. In *our Neighbours behalfe*, the end
is partly, that the vnfaithfull by our
good example might be provoked to
faith and godlines, partly, that the faith-
full might bee confirmed in godlinesse
and faith. 3.

And this is the consideration of good
workes generally; but particularly, the
truth of good works must be discerned
and declared, chiefly, and principally
in two things; namely in prayer, and
repentance: whereof the one is pro-
perly exercised^h, for good things which
we would obtaine; the other, for evill
things, which we haue committed.

Prayer, is a speciall worshippe of
God, whereby through Faith, we craue
for the Mediators sake, necessary good
things

things of God, as being the fountain of all good thingsⁱ.

i Ioh. 4. 24.
Luc. 18. 1.
He. 10. 22.

Now we craue, eyther for others, & that is Intercession, or against others, and that is Expostulation; or for our selues, and that is, eyther Deprecation, if we craue a deliverance from perils, or Supplication, if we desire the partaking of a new benefite^k.

k Psal. 9
30.

A Forme of asking, or prayer, wee haue in the Lords Prayer, whereof there are three parts: an Entrance, a Narration, and an Epilogue (or Conclusion.)

The Entrance contayneth the places both of will, (*Our Father*) and of power, (*which art in Heaven.*)

The Narration consisteth of 7. Petitions, whereof the fowre first require Positiue Graces; the three following, graces Privatiue, (as they cal them.) The Graces Positiue respect, eyther the Soules, or ~~the~~ Body: those, which respect the soule, doe, eyther require the advancement of Gods glory, both vniuersally, among all, (*Hallowed bee thy Name,*) and particularly in the Church;

P p

Thy

(*Thy Kingdome come*) or doe expound (or lay open) the manner of both, (*Thy Will be done.*) Those, which belong to the Body, are Synechdochically included in that onely Petition of *daily Bread*. The Graces Privative are three; The Remission of sinnes, Defence against the Devils Temptations, deliverance from all evils Private and publicke.

The Epilogue contayneth causes Impulsive, and Finall: the Causes Impulsive are two, The Kingdome, & the power. The Cause Finall is onely one, the Glory of God.

Repentance is a serious, and healthfull changing of our wicked mind, and will, effected by the holy Ghost, by the preaching of the Law, and the Gospel.

Of this there are two entire parts, according to the two bounds, namely, from which, this change is made, and whereto the same tendeth: which are the mortifying of the old man, or the Flesh, and the quickning of the new man,

IEzek. 18.

21.

Ier. 4. 1. 3.

Eph. 4. 23

2. Cor. 7.

10.

man, or of the Spirite: for by these, true repentance is performed.

Mortification, which is the first part of Repentance, hath three properties, or degrees: the Acknowledgement of Sinne; sorrow for sinne, and God offended; Lastly, a Detestation & an utter avoyding of Sinne. The Acknowledgement is in the mind; Sorrow in the Passion, Avoyding, or shunning, in the action of the Will. The quickning (or vivification) which is the latter, comprehendeth three things contrary to Mortification: an Acknowledgement, and trust of Gods mercy in Christ; Joy springing from the same; Lastly, an earnest Desire or indeavour of holinesse, righteousness, and new obedience through our whole life,

OF GOOD WORKES

The Part Confuting.

DISTINCTIONS.

That Good Workes are not simply, and absolutely necessary to Salvation, against Bellarmine. Lib. 4. De Iusti. Cap. 7.

I.

THe Promise of life is sayde to be conditionall, not that the performance of the condition is proposed to be the Cause of Life, but the Instrument and meane to attaine vnto life. Neither doe the places which are cited, proue any thing else, which doe cyther note the quality of them that are to be saved, and not the cause of Salvation. Heb. 10. 1. Tim. 2. Rom. 10. or doe intimate the way of righteousness, by which

which men come vnto Salvation, Phil. 2. & 2. Cor. 4. Or lastly, doe treat of the Effects; from which, as from that which is the ^a latter, judgement both may, and should be had of them, that are truly justified, and hereafter shalbe glorified, Mat. 25. Iac. 1. 2. Cor. 7.

a A Posteriori, That is from the Effect; to the Cause.

II.

NEyther doth the reason alleadged from an absurdity, and expressed in the ninth Chapter, proue the contrary: for Faith alone is sayde to saue vs equivocally; eyther in respect of faith, because it is alone, or of salvation, because it alone saveth. Faith is not alone without works, but it alone saveth, and justifieth without workes; as the eye onely seeth, yet not alone, but joyned together with the Body.

That the Law of God is not possible to be fulfilled by vs, against Bellarmine, Lib. 4. Cap. 11.

I.

THe Testimonies of Scriptures, which are alledged, First, Mat. 11. & 1. Ioh. 5. treatenot of the nature of the Law, compared with the power of the Regenerate, or not Regenerate, for the fulfilling of the same; but eyther of the burthē of the Crosse, which the inward vertue, and efficacy of Christs Spirit, and the hope of eternal immortality, doe ease; or of Gods commandements in Generall; as well in respect of Faith, as of good works, which are not so farre grievous, that by them the faithfull should be oppressed, for both the Spirit becommeth conquerour, and whosoever beleeueth is freed from the curse of the Law. Secondly, those in Ioh. 14 Ro. 13, Gal. 3. Ioh. 15. doe not treat of our power, for the fulfilling of the Law; but eyther of our duty, or of the effect of our loue towards God; Or lastly, of the loue of our neighbour, as a most

evi

evident Testimony of the whole obedience of the Law. Thirdly, in Psalm 118. 1. King. 14. Act. 18. 1. Kin. 15. 2. King. 23. 2. Chron. 15. & 11. There is no speech concerning any perfection of the righteousnesse of those, who are named righteous absolutely; but, eyther respectiue, or by relation vnto others; or Inchoatiue, as touching themselues; or by Imputation, in respect of Gods acceptance; Or lastly, after a sort, in respect of their owne sincerity opposed, or set against Hypocrisie.

II.

THe reasons, which are alleadged, Chap. 13. proue not the question in hand. Not the First, for it is grounded vpon a false presupposall, and vpon that, which by the Schoolemen is tearmed (*Petitio Principij*;) Not the Second, because it playeth vpon a false consequent; for our bond remaineth, albeit our weakenesse, (or

want of power) bee admitted: like as the debt is wont to remaine, though the debtor bee not able to pay. Not the Third, because God hath his reasons: First, he doth not require a debt in vaine, and we are put in mind of our debt: Secondly, the Principles of nature, are not in vaine stirred vp, for the convincing of the wicked, and the saving of the godly. Not the Fourth, because the Apostle discourseth, Rom. 8. of the right of the Law, not of Iustification, and that right is not saide to be fulfilled of vs, but in vs. Not the Fifth, because the operations of the Spirit are produced in vs, according to the manner of the Instrument, and the measure of our Infirmitie. Not the Sixth, because, as being Iustified they are born of God, they performe the Law; but as they are regenerate vnperfectly, they performe and fulfil the same vnperfectly.

OF

OF MANS ESTATE
after this Life.

The Part Confirming.

CAP. VIII.

ANd this is the State of Mā in this life, both according to the condition of his first Originall, or Naturall corruption, as also according to his regeneration by Grace, or the truth of Christian calling. Now the other State of Man, which shalbee after this life, next ensueth the same; and it ought two wayes of vs to bee considered, and declared, eyther *Generally* in respect both of the godly, and vngodly, or *Particularly* in respect of these, or those.

Ge.

Generally, the estate of man, after this life, is knowne by two degrees: by the *resurrection of the flesh*, and the *last iudgment*.

The Resurrection of the flesh is an iterated, and indivisible coupling of the soule with the body, wrought by the mighty power of God, that when death shall be conquered, men made immortall, might live for ever, eyther in glory, or in torment.

The *efficient cause principal*, of the Resurrection is the whole Godhead. For the father raiseth the dead, the sonne quickneth whome he will, and the holy Ghost, with the father, and the sonne, giueth a fulnes of life, as well to the body as to the ⁴ soule: but the *instrumentall*, or *ministeriall*, are the Angells, the effectuall working of whome, the scripture signifieth by a Metaphor. of a *sounding Trumpet*:

The *matter* is mans body, the same in number, as touching the substance, which wee beare in this life, whether it bee of them, which are dead, or of those which

2 1. Cor.

15. 12.

1. Thes. 4

24.

1. Cor. 15.

25.

which shall bee found alive, at the last day.

The *forme*, according to the consideration of the matter, shall be eyther a Restoring of the dead vnto life, or that proportionable, and conformable transformation of those, which shall be found alive. This forme the changing of the qualities of the body doth accompany, being, indeed, a generall incorruption, and immortality; but, besides these, in respect of the saythful, there shall be a particular glory, power, and spiritualnes of the bodies.

The *end principall*, is the glory of the righteousness and grace of God; *Subordinate*, according to the considerations of the persons, that rise agayne, eyther the salvation, and glory of the Elect, or the punishment, and casting away of the Reprobate.

The *last* (or extreame) *iudgement* is a iudiciall act, whereby Christ, in the last day, with greate maiesty, and glory, shall giue sentence vpon all men, vniuersally.

The *efficient cause principall*, as touching

b Dan 12.

2.

Ioh. 5. 26.

29.

1. Thes. 4.

16. 17.

ching indeed the iudiciall power, and authority, is God the Father, the Sonne, and the holy Ghost: but, as touching the maner of iudgment, or exercise thereof Christ is; not onely, as he is God, but also as hee is man: both because of the estate of glory which followeth together with the personall vnion of the diuine and humane nature, as also, because of the agreeablenesse, and affinitie of himselfe with men^e: The *Administring Cause* shall bee the Angells, whose Service God will vse, both in the gathering together, and in the separating and singling out of them that shall be judged^d.

The *Matter*, as it respecteth the subject, is the faith or infidelly of every one, declared by the effects of both; but as concerning the Object, are both vniuersally, all Creatures, even the vnreasonable, which shall be freed from the seruitude of corruption, and generally, all, both Angels and Men, and particularly, that man of Sinne, and Sonne of Perdition, Antechrist^e.

The

e Mat. 24.

30.

Luc. 11. 27

2. Tim. 2.

8.

d Mat. 24.

31.

1. Thes. 4.

16.

e Mat. 29.

32.

1. Thes. 4.

27.

Apoc. 10.

12.

The *Forme* is that whole order, and proceeding of the most majesticall judgement, comprehended in the very preparation, both of the Iudge, and of the Persons to be judged, in the sentēce of the judgement, and in the execution of the sentence f.

The *End Supreme*, is the glory of God himselfe, and the accomplishmēt or Christs office; *Subordinate*, the iust condemnation of the wicked, and the glorious felicity of the faithfull; both which, the infinitenesse, and eternity, either of joy, or sorrow followeth g.

Particularly, the State of man after this life, after the time of that vniuersall resurrection, and last judgement, is cyther of life, or death eternall.

Life Eternall, is the life of glory, wherein the Soule, ioyned to our body, enioyeth God for ever, being advanced to the highest toppe, and height of her felicity,

The cause of this life is God, to wit, the Father the Efficient, the Sonne the Meritorious, and the holy Ghost the sealing

Mat. 25. 32
1. Thes. 4.
16. 17.

g 2. Tim. 4
8.

h Ioh. 14.
27.

Apo. 21. 3.
1. Cor. 15.

45.
Rom. 8. 11.

11. Cor. 15
28.

k Apo. 21.
3.

Mat. 25. 24

l Apo. 12. 4
Pla. 7. 15

1. Ioh. 3. 2.
Pla. 16. 11

m Apo. 21.
3. 5. 12. 11.

17.
1. Cor. 15.
28.

sealing and applying Cause ^h.

The *Matter*, which hath the respect of the Subject, are those good things, which neyther eye hath seene, nor eare heard, nor can the mind of man comprehend ⁱ. That which is of the Object, are all the blessed and elect ^k.

The *Forme* is the most perfect knowledge, vision, and fruition of God himselfe, and the exceeding felicity & blessednesse of man, which accompanieth the same, which also consisteth both in the separation, and absence of all evill things, & in the participation, and presence of all good things; both, are both perfect, and eternall ^l.

The *End* is the glory of Gods grace, and the glorifying of the elect ^m.

Death Eternall is the vnspeakeable and most miserable condition of the reprobates, appointed (or decreed) of God; whereby both their Soule, and body are most justly adiudged to eternall punishments.

The *Efficient Cause* remote is God, the most iust iudges, the Instrumentall

is Sathan; the neereſt is Sinne ^a.

The *Matter*, which hath the reſpect of the Subject, are Eternall puniſhments: that which is of the Object, are the Cursed, and the Workers of iniquity ^a.

The *Forme* is the perpetuity, and the infiniteneſſe of the puniſhments in Hell P.

The *End Supreme*, is the glory of Gods Juſtice: The *Neereſt*, is the juſt condemnation, and puniſhment of the wicked.

n Mat. 25.
4.

o Ioh. 5. 29

1. Theſ.

19.

p Apo. 20.

15.

21. 8.

Eſa. 66. 24

Mar. 4. 42

OF MANS ESTATE after this Life.

The Part Conſuting.

Touching the Reſurrection.

I.

THe *Reſurrection*, in the holy Scripture, is two wayes taken: *Figuratively*, or *Properly*: *Figuratively*, cyther by

by a *Metonymy*, it signifieth immortal life, or by a *Metaphor*, eyther a deliverance from danger, or the regeneration of the Soules, which is a spirituall resurrection, and is called the First *Properly*, Resurrection signifieth the quickning of the Bodie, which shal be done at the last day, which also is called the Second.

II.

THere is one Resurrection Vniversall, and Finall, which no man shall escape: an other Particular, or foregoing, whereof there are particular examples extant in the Scriptures.

Of the last Indgement.

I.

Iudgement in the Scriptures, signifieth three things: eyther the cause of damnation, or an vniversall government, or the very Act, eyther of condemnation

nation or Iustification.

II.

THere is a two-fold Iudgement of the Lord: Particular, or Antecedent; When God in this life eyther defendeth his people, or represseth the wicked: Vniuersall, being the last, which shall be done in the last day of the Resurrection.

III.

THe Sonne is sayde to be the iudge of the world, not exclusiue, or oppositely, but by an appropriation: for that by the Sonne in a visibill forme, the last iudgement shall be executed.

IIII.

THe Sonne is said to be ignorant of the day of iudgement; eyther because he would haue vs to be ignorant thereof, or as touching his humane na-

29

ture,

ture, which by ordinary and naturall knowledge, knoweth nothing of this matter; or as touching his state of humility, which as touching his voluntary dispensation, hee hath taken vpon him.

Of Life Eternall.

I.
THere are 3. kinds or differences of life: there is a life of nature, which the Apostle calleth Naturall. There is a Life of Grace, which the Sons of God alone doe enioy in this world: there is a life of Glory, which consisteth in the vision of God.

II.
Life Eternall is two wayes taken: Metonymically, both for the way to life, and for Christ himselfe: Properly, for the State of the blessed after this life.

III.
THere is one Vision of God Naturall, in the thinges created; an other

ther Specular, or Symbolicall, by resemblances and Signes; another of Faith, by the doctrine and doings of Christ; another of Present sight, or of glory to come, when we shall see God face to face.

Of Death Eternall.

DEath is fowre-fold: First, Corporall, which in the Scriptures is also called Temporall, and the first death in respect of the wicked. Secondly, Spirituall, and that cyther of the faithfull or vnfaithfull: that of the faithfull is three-fold; of Sinne, which is called Mortification: of the Law, as it is the power of Sinne; of the world, as the world is dead vnto them. The death of the vnfaithfull is that, which may be called the death of faith, or of the soule. Thirdly Eternall, which is called the second. Fourthly, Civill (death) which of the Lawyers is sayde to be of them, which are condemned to death.

FINIS.

misfakl f. 18

Smith

[illegible]

